The Title-page, three Prefaces and the list of Contents will be sent with the Sixth Part, with which Volume I will be completed.

MISHKAT-UL-MASABEEH

Being a Collection of the Most Authentic Speeches of the Founder of Islam and Reports concerning his Person, his Public and Domestic Life, his Practice in Religious, Social and State Affairs in Peace and War and his Teachings on Civil and Military Policy, selected from the Most Reliable Collections of Hadees Literature

TRANSLATED BY

Capt. A. N. MATTHEWS

REVISED AND EDITED, WITH NOTES,

BY

F. K. KHAN DURRANI, B.A.

Editor of the "Truth", Lahore;
Author of "Muhammad the Prophet", Etc., Etc.

(All Rights Reserved)

TABLIGH LITERATURE COMPANY
RAILWAY ROAD, LAHORE

www.aaiil.org

MISHKAT-UL-MASABEEH

SCHEME OF PUBLICATION

●The Second Part will be published in March, later one part every two months until the First Volume is complete. After that one part every month. It is expected that the whole work will be in the hands of the readers in at most eighteen months.

●Price per Part Rs. 2-8-0 plus Postage 6 annas (Burma 7 annas). The amount of postage will be remitted to those who keep a deposit with us of Rs. 2-8-0 (Burma Rs. 2-10-0) which will be credited to them with the price of the last part.

●Foreign 5 shillings, post-free. Those who keep a deposit with us of 5 shillings, each part will be given post-free at 4 shillings.

★

MUHAMMAD THE PROPHET

AN ESSAY BY THE SAME AUTHOR

PRESS OPINIONS

Dr. Sir M. Iqbal.—"Brings the reader into closer contact with the personality of the Holy Prophet."

The Ehsan.—"Bears testimony to the author's amazing profoundness of insight."

The Eastern Times.—"Mr. Durrani's book has the merit of being original—in some matters startlingly original. Mr. Durrani is an exponent of what is called the higher criticism, and in many matters his point of view is not the one to which we have been accustomed.....clever, original and bearing traces of painstaking study. His novel point of view is certainly stimulating."

Contemporary India.—"The reader leaves the book with a richer knowledge of the ideas and actions of the Great Prophet."

The Light.—"The language is, as usual, lucid and forceful, at times rising to a high pitch of eloquence."

The Review of Religions.—"Pregnant with original and highly stimulating ideas."

The Leader.—"Simple and convincing..... never losing the thread of unity and reason in the course of his treatment. He seems to have a thorough grasp of his subject and has cleverly dealt with it in a refreshingly original manner."

The New Orissa.—"Mr. Durrani no doubt wields a powerful and facile pen. In his exposition of the character of the Prophet as a man and patriot and in expounding the tenets of Islam, Mr. Durrani is indeed brilliant.....An illuminating essay, excellently written."

The Bombay Chronicle.—"The author is perfectly justified in saying that it breaks wholly new ground. It is written from the point of view of a man who is living in the 20th Century."

Hafiz F. R. Ansari, B.A. (Alig.)—"Your deep insight into the spirit of Islam and your mastery over the English language have made your book a most thought-provoking and original contribution to the literature on the subject."

Cr. 8vo, pp. XVI+160, Price Rs. 2, postage extra

Foreign 4 shillings post-free

TABLIGH LITERATURE COMPANY

MISHKAT-UL-MASABEEH

MERIT OF ACTIONS

OMAR IBN AL-KHATTAB (God be pleased with him[1]!) said, the Apostle of God (the blessings of God and peace be upon him[2]) said, "The merit of actions depends upon intentions, and a man attains only to what he intends. So the person, who makes his *hijra* for the pleasure of God and His Apostle, will meet with the acceptance of his *hijra* by God and His Apostle. And he who makes his *hijra* for worldly ends attains them; and if the object of his *hijra* be a woman, he marries her. So the true merit of a person's *hijra* lies in the nature of the object, for the attainment of which he made the *hijra*."[3] Reported by both Bukhari and Muslim.

1. This benedictory formula is repeated with the name of every Companion of the Holy Prophet and will hereinafter be omitted.

2. This benediction is repeated every time with the name of the Holy Prophet and will be omitted in future to avoid repetition.

3. This *Hadees* is the author's true 'foreword' and is meant to indicate his sincerity of purpose in undertaking the compilation of the work. Capt. Matthews included it in the Author's Preface, but I have restored it to its proper place to form part of the text. *Hijra* means emigration and applies technically to the historic migration of the Prophet of Islam and his followers from Mecca to Medina in the thirteenth year of his ministry, from which date the Muslim calendar is reckoned. For mutual security and in order to consolidate the power of Islam from one centre, the *hijra* was made obligatory, and all Muslims, in whatever part of Arabia they lived, were enjoined to quit their homes and migrate to Medina. Migration to Medina thus became a mark of one's sincerity of belief and devotion to Islam and a means of seeking divine pleasure. Of course, the *Hijra* had a religious merit only for those who performed it to serve the interests of the faith. If a man went only for personal pleasure or some worldly gain, he could claim no religious merit. One man is reported to have come to Medina in quest of a female singer Omm-i-Qais and was humorously called "*Muhajir* (or voluntary exile) of Omm-i-Qais". After the conquest of Mecca, when peace was established in the country, the injunction of obligatory *Hijra* was repealed and *Hijra* ceased to have the special religious merit it possessed before, though people continued to congregate in Medina in order to be near the Prophet. But the sense of the word was soon spiritualised, and in common religious parlance it came to mean flight from evil and utter abandonment of it.

In the lore of ancient religions, one meets frequently with stories of men being suddenly afflicted or favoured by gods and goddesses by accidental commission of acts meriting reward or punishment. This superstition, common enough even today, based as it

is on the magical, in contradistinction to the ethical, conception of religion, is repudiated by this *Hadees*, according to which God weighs motives and intentions and not what one might do by mere accident or in forgetfulness.

The *Hadees* also points to the psychological fact that motive insensibly affects the execution of an enterprise. A bad motive will corrupt and vitiate the noblest undertaking.

Besides laying stress on a close scrutiny of one's motives and intentions, the *Hadees* also points to a law governing the material universe, *viz.*, that life is governed by the law of endeavour and exertion irrespective of the moral complexion of the object aimed at, that one obtains what one seeks by endeavour and not merely by wishing and praying for it. The Prophet specified marriage, because next to hunger and thirst sex-passion is the most powerful of all motives.



BOOK THE FIRST

ON

IMAN

CHAPTER I

SECTION 1

OMAR IBN AL-KHATTAB said, we were sitting with the Holy Prophet one day, when on a sudden a man appeared before us. His clothes were extremely white and hair very black. No marks of travelling were visible on his person and none of us seemed to know him. At last he sat himself down so close in front of the Holy Prophet that his knees touched the knees of the Holy Prophet, and (in the manner of a respectful pupil) laid the palms of his hands upon his knees, and said, "O Muhammad, instruct me in Islam." The Prophet replied, "Islam is that thou bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah, and be steadfast in prayer, and give *Zakat* and observe the fast of Ramazan, and make pilgrimage to the Kaaba if thou have it in thy power to go there." The man said, "Thou hast spoken true." On which we wondered that he should seek instruction from the Prophet and then tell him that he had spoken the truth. Then the man said, "Instruct me in *Iman*.[4]" The Prophet replied, "(*Iman* is) that thou believe in Allah and in His angels and in the Books revealed by Him and in His apostles, and in the day of resurrection, and that both good and evil are by His will." The man said, "Thou hast spoken the truth." He then said, "Inform me of *Ihsan*[5]." The Prophet replied, "That thou worship God as if thou sawest Him,

4. *Iman,* or faith, in the idiom of the Quran and the Hadees, means, not profession or dogma, but zeal for righteousness. It may be translated as the Will to Righteousness. *Iman* is an attitude of the mind which drives one to what is good and to shun what is evil. It is also in this sense that the word is used in a Muslim's daily speech. *Iman* in the sense of belief in a dogma apart from virtuous living which must follow from that belief is hard to imagine in Islam.

5. *Ihsan* means acting benevolently or doing a thing in a most excellent manner, but in the present context it seems to have a peculiar sense. *Islam* here stands for the institutions of the religion, *Iman* for beliefs, and *Ihsan* for inner purity or enlightenment, corresponding respectively to the three divisions of the divinity of a later date, *viz., Fiqh,* dogmatics and *Tasawuf* (Sufiism). The first represents external discipline (*Zahir*), and the last inner discipline (*batin*). Without doubt, to a full and harmonious growth of Islamic life, the two disciplines are equally essential and must be combined. *Tasawuf* without the restraints of the law degenerates into licence, while worship of the letter of the law without the inner light of the Sufi makes one only a Pharisee, and neither has any worth or profit without the sound moorings of faith. Imam Malik has truly said that the

for though thou dost not see Him, know that He seeth thee." The man then said, "Instruct me concerning the last day." The Prophet said, "I am no wiser than the questioner." The man said, "Then tell me of its portents." The Prophet said, "When a female shall give birth to her master, and when you shall see the naked of foot and body, beggars and shepherds, behaving arrogantly over the possession of fine houses."[6] Omar said, thereupon the man departed, and I remained sitting a long time after, when the Prophet said to me, "O Omar, didst thou know who the questioner was?" I replied, "God and His Apostle know best." The Prophet said, "Verily, it was Gabriel; he came to you to instruct you in your faith."[7] This tradition is related by Muslim as having descended from Omar. Abu Huraira has related it with the following variation, "When ye shall see the naked of body and foot, the deaf and the dumb (*i.e.*, the ignorant) become lords of the earth. The knowledge of the last day is among the five things which are not known to

Sufi who is not learned in the sacred law is a *Zindiq*, and the jurist who has not the inner light of the Sufi is a Pharisee; he alone is perfect who practises both.

But this differentiation of *Islam, Iman* and *Ihsan* is a later development, and was not known in the age of the Holy Prophet, nor is there any indication of it in the Holy Quran, in which *Iman* is the same thing as Islam, and *Ihsan* means nothing more esoteric than benevolence. This circumstance, combined with its unusual length, casts a grave doubt on the authenticity of the report. But, then, every single part of the tradition, the appearance of the angel and the different pronouncements contained in it, is verifiable otherwise and is thoroughly reliable. I am, therefore, inclined to conclude that this is an instance of what one might call a "composite" report: several traditions, wholly reliable in themselves but quite unrelated to one another, have been mixed together to form a connected narrative with a certain theological bias, which the Prophet's own words, however, do not contain. The counsel about prayer is not necessarily in answer to a demand for a definition of *Ihsan* and occurs independently elsewhere.

6. That is, revolutions shall be frequent, and the natural order of human affairs shall be reversed; the noble, the worthy and the good shall be abased, and the mean, the contemptible and the wicked shall be exalted. Of slave women bearing their masters, commentators give various explanations. First, that the custom shall prevail of keeping female slaves as concubines, whose children, inheriting the possessions of their fathers, will become their masters. Secondly, that civil wars will abound, in which mothers will frequently fall as prisoners and slaves into the hands of their own children. Thirdly, that children will be disobedient and disrespectful to their parents, and treat them like slaves. Fourthly, the reference may be to a general looseness of morals and sexual promiscuity.

7. It was an object lesson in good manners to the Arabs of the age, who in their zeal for instruction and asking all sorts of questions sometimes crowded round the Holy Prophet without regard to decorum or convenience. Their ardour sometimes caused him much personal discomfort. For injunctions concerning deportment in the Holy Prophet's presence, see the Quran, XLIX, 1—5; LVIII, 11, 12.

any but Allah." Then the Prophet read a verse from the Quran, "Verily, the knowledge of the hour resteth with God, as also of when it will rain, and what is in the wombs, nor doth any one know, except God, what one will do on the morrow, nor doth any one know in what land one will die." (XXXI, 34) Bukhari and Muslim both agree in this tradition.

IBN OMAR: The Holy Prophet said, "The edifice of Islam is built on five things, *viz.*, to bear witness that there is no god but Allah, and that Muhammad is His servant and Messenger; to keep up prayer, to give the *Zakat*, to perform the pilgrimage, and to observe the fast of the month of Ramazan." Bukhari and Muslim both agree.

ABU HURAIRAH: The Prophet of God said, "The branches of *Iman* are more than seventy. The most excellent of them is the belief: 'There is no god but Allah,' and the least of them is to remove (from the path) any thing that may be inconvenient to man [8]: and the sense of shame [9] is one of the prominent branches of faith." Both (Bukhari and Muslim) agree.

ABDULLAH IBN OMAR: The Prophet of God said, "A Muslim is he from whose tongue and hands mankind [10] are safe, and a *Muhajir* (Emigrant) is he who flies from what God has forbidden." This is the version of Bukhari. Muslim says that a man asked the Apostle of Allah which

8. Note that this is a deed, and not an article of belief, which means that good deeds are part and parcel of *Iman*, and but different aspects of it. 'Seventy' signifies a large number. It means that faith expresses itself in a multitude of forms, including the inner purification of the believer himself and all the good that he can do to his fellow beings. Bukhari reports speeches of the Holy Prophet which show that inviting one's friends to dinner and feeding one's own wife and children out of love for Allah are also acts of faith. Commenting on this Hadees, Imam Sayuti gives a long list of the "branches" of *Iman*, including among them repentance, gratitude, being true to one's engagements, patience in affliction, respect towards the aged, kindness to the young, hospitality, suppression of arrogance, envy, anger and enmity, avoiding the idle and the unclean, decency, chastity, obedience to parents, education of one's children, kindness to the kindred, loyalty to the Muslim ruler, gentleness towards slaves, justice, peace, *Jihad*, good neighbourliness, fair-dealing, eating lawfully-earned bread, etc., etc. All this means that good deeds are part of *Iman*.

9. *Shame (haya)* in the Arabic idiom means the same thing as conscience, but is stronger in signification. The man of faith is so noble and exalted in his moral being that he regards it below his dignity, as something low and contemptible and unworthy of him, to do any evil, and when he does become guilty of any evil, he is stricken with remorse—another sign of *Iman*——he feels ashamed, not because others see, but of his own self, humbled and abased in his own eyes.

10. A variant is 'Muslims'.

was the best kind of a Muslim, and he replied, "He from whose tongue and hands mankind are safe."

ANAS BIN MALIK: The Prophet of God said, "Not one of you can be a (true) Muslim unless I am dearer to him than his own father or son and all mankind." The two agree.

ANAS BIN MALIK: The Prophet of God said, "There are three characteristics, whoever possesses them has tasted the sweetness of *Iman, viz.*, he who loves Allah and His Apostle above all else, and loves a person for the love of Allah alone, and who abhors relapsing into unbelief, from which Allah has redeemed him, as he would abhor being cast into fire." [11] The two agree.

11. 'Sweetness of faith' *(halawat-ul-Iman)* is that sense of inner satisfaction, contentment and happiness, which takes its birth and draws its nourishment from deep conviction, which no worldly misfortune can embitter, and which makes it hard, almost impossible, for a man of faith to abandon the path of virtue and take to an evil course even for a moment. The man who has attained to this stage lives at a high tension of virtue and never lets himself go, keeping constant watch over himself, counting every beat of the heart and 'weighing what that heart desires.' With him virtue is its own reward, and he asks for none other. Three signs are given of such a man:

(*i*) He loves Allah and His Apostle above all else. 'Allah and His Apostle' stand for virtue, for high principles, for truth and righteousness, for justice, fair-dealing and high endeavour. Love or fear of parents, love of wife and children, hunger and sex-passion, love of applause or fear of public opposition, hope of personal gain or fear of loss or injury, approval of friends or fear of their ridicule, greed, love of power and place or fear of indignity or abasement, love of possessions, prestige, pride and love of honour—these are the things which determine the average man's course of action and deflect him from the straight and narrow path of virtue. These loves and hatreds must be sacrificed to the love of Allah and His Apostle. The man of faith suppresses them for the love of high ideals and truth and virtue. All his happiness and inner satisfaction consists in the latter in preference to the former.

(*ii*) The second sign of the man of faith is that his friendships and enmities are all for Allah. He loves a man not from hope of personal gain or pleasure, but in order to promote, through that friendship, the ends which are dear to God, the ends of truth and virtue and righteousness, and he hates another, not for any personal injury, but because that other acts in opposition to the purposes dear to God and obstructs the path of truth and righteousness. In brief, he has surrendered his self wholly to Allah and His Apostle.

(*iii*) Avoiding falling into fire is a reflex action. The horror of it is so instinctive that one jumps away involuntarily. So does the man of faith avoid falling into sin (here termed unbelief) and jump away from it involuntarily. Death by falling in fire is accompanied by the most intense agony. The same intense agony would the man of faith experience, were he to fall into sin. Horror of sin is thus a sign that faith has entered deep into one's soul.

ABBAS BIN ABDUL MUTTALIB: The Prophet of God said, "That person has tasted the sweetness of *Iman*, who is pleased with God as his cherisher, with Islam as his religion, and with Muhammad as the Prophet of God.[12]" Reported by Muslim alone.

ABU HURAIRAH: The Prophet of God said, "I swear by God in Whose hand is my life, whoever from among this people, be he a Jew or a Christian, hath heard of my advent as the Prophet of God and hath died without believing in the message with which I have been sent, will be of the companions of the fire (*i.e.*, will go to hell)." Muslim.

ABU MUSA ASH'ARI: The Prophet of God said, "There are three persons who will meet with double rewards: one of them is a person of the people of the book (*i.e.*, a follower of one of the other revealed religions, *e.g.*, a Jew or a Christian), who besides believing in his own prophet believes in Muhammad; and the second a slave who does his duty to God as well as his duty to his master; and the third is the man who, having had connection with his female slave, trains her afterwards in good behaviour and teaches her knowledge diligently, then emancipates her and marries her,[13]—he too shall have a double reward." B. & M.

12. Misfortunes often unsettle one's mind. A great sorrow, like the death of a dear one, acts like a blow to one's faith in God's mercy and benevolence. The triumph of cheats and scoundrels, of the incompetent, the unworthy and the ignoble, while virtue and merit starve, leads generous, high-strung minds to stark atheism. It is hard to keep one's faith in God and goodness on such occasions. But the man who has tasted the sweetness of faith and realized the inwardness of things, keeps his head level, faces sorrows and misfortunes with quiet dignity, refuses to surrender, and stands unshaken like a rock in a sea of troubles, firm in his faith that God's universe is governed by moral principles which must prevail in the end, that life in God is enduring, while sorrow and misfortunes are but accidents, perhaps necessary to his own moral growth, that the principles announced by Muhammad (peace and the blessings of Allah be upon him) are true and cannot be false. The man who has such towering faith cannot sink, and even if he does, he dies happy.

The modern man is troubled by many innovations, Socialism, Communism, Fascism, Nationalism. Old verities are tumbling down; religion is being decried all around as being old and out of date, not fit to meet the requirements of the modern age; and every day new penaceas are hawked around for the consumption of the ignorant masses. The mind of the average man is thoroughly unsettled and is groping in the dark. But the man whose heart is enlightened, who can see below the surface, who knows his old Islam, has weighed it and seen its inner worth, sees with a clear eye and feels ever more convinced that Muhammad (peace be on him) spoke the truth, that Islam alone is true and all these new isms are false, that the same old truths of Islam will re-establish themselves in time. Such a man may be said to have tasted the sweetness of faith and deep conviction.

13. The first two cases are instances of two loyalties which, especially in the case of servants, whether private or in the employ of a government or public body, are sometimes

IBN OMAR: The Prophet of God said, "I am commanded to make war on men, until they bear witness that there is no god but Allah and Muhammad is His Messenger, and are steadfast in prayer and give the legal alms (*zakat*). When they have performed these things, their blood and property will be secure from me, except in conformity to the laws of Islam; and their account will be with God.[14] Both agree, except that Muslim omits the words 'except in conformity to the laws of Islam.'

ANAS: The Prophet of God said, "He who prays our prayers and turns his face towards our *Qibla*, and eats meat which is killed in our manner, is a Muslim. He is under the protection of Allah and His

hard to reconcile, and the person who can keep faith with God and man alike is indeed a great one.

The man who *owns* a maiden would generally cast her aside after enjoyment and think no more about it, especially in a society which sees no wrong in such conduct. But the man who, in spite of all that right and authority over her person, after enjoying her person, is moved towards her with compassion, which sentiment is closely allied to the sentiment of love, does the right thing by her and gives her the honourable status of a wife, certainly deserves high commendation. This tradition, like heaps of others, shows, while the Prophet felt powerless to abolish slavery altogether by a fiat in the peculiar social and economic conditions of the age, he felt the wrong deeply and did everything in his power, by precept and example, and through the institutions of the faith, to improve their lot, remove the sting of their position and bring them near to complete freedom and social equality.

14. "There is no compulsion in religion," and acceptance of Islam should follow only upon conviction, says the Quran (II, 256). Also, aggressive warfare is forbidden (II, 190—194). The divine command mentioned in the *Hadees* is, therefore, not a command for enforcing belief at the point of the sword, though it has the appearance of it. It contains rather the famous ultimatum of "the Quran or the sword", which was delivered after all other means of keeping the peace had failed, after war had been declared and the opposing ranks stood face to face, but before actual hostilities commenced, as a final appeal to restore peace. It was the standing practice of the Holy Prophet, which he recommended to all his commanders, that a final message of peace was sent before firing the first shot, and hostilities were commenced only after that final appeal had failed. The ultimatum contained three alternatives, acceptance of the faith, or payment of tribute or taxes (or a treaty of peace on terms mutually agreed upon), or war until the sword decided the issues involved. Accordingly, the commentators are agreed that under this *Hadees* acceptance of the Islamic formula of faith includes submission to Muslim rule without embracing Islam, agreement to pay tribute or taxes, and treaty relationship.

The exception means that after acceptance of the faith or submission to the Muslim government, they will be liable only to such punishments, for any crimes or offences which they might commit, as are prescribed by the law, and from which Muslims also are not exempt. The account being with God means that the law should take account only of what is apparent. If a man makes a lip-profession only, *e.g.*, to save his life in time of war, the law is satisfied, and it should be left to God to judge whether the profession was

Apostle; therefore do not break the covenant of Allah with regard to his protection," (*i.e.*, do not molest him).[15] Bukhari.

ABU HURAIRAH: A beduin came to the Holy Prophet and said, "Instruct me in the acts, by the performance of which I may enter paradise." The Holy Prophet told him to worship God, and not to associate any with Him, to be diligent in prescribed prayers, to give the obligatory *zakat*, and to fast during the month of Ramazan. The man said, "By Him in Whose hand is my life, I shall not add to what thou hast ordered, nor shall I be deficient therein." When he was gone, the Holy Prophet said, "Whoever is desirous of seeing an inmate of paradise, let him look at that man." Both agree.

SUFIAN BIN ABDULLA AL-SAQAFI: I said to the Prophet, "Tell me some (central and all-embracing) thing about Islam, so that I may have no cause to ask others about it hereafter." He replied, "Say, 'I believe in Allah', then persevere on it."[16]

TALHA BIN OBAIDULLAH: A person with dishevelled hair from among the inhabitants of Najd came to the Holy Prophet. We heard the sound of his voice, but could not make out what he was saying, until he came near the Holy Prophet, when at last we realized that he was questioning about Islam, and the Prophet said, "Five divine prayers during the day and night." The man asked, "Is there any thing else incumbent upon me besides these?" The Prophet said, "No, excepting such prayers as you may voluntarily undertake." Continuing the Holy Prophet said,

sincere or otherwise. Cp. Quran, IX, 1—15, where the conditions prevailing in Arabia and the final solution of the problem adopted by the Muslim state are set forth at length.

15. Before Mecca was conquered and the *Pax Islamica* was established, warfare was general in Arabia, and it was difficult to know a friend from a foe. To avoid mistakes, the Prophet said, if you see a man saying his prayers in the Islamic manner, with his face turned toward the Kaaba as the Muslims do, and eating meat killed in the Muslim fashion, treat him as a Muslim and a friend. *Qibla* means the place towards which men turn their faces when they stand to prayers, the Kaaba in the case of Muslims. Cp. Quran, IX, 1—15.

16. This is the kernel of Islam, the pivot by which all its teachings hang. The man who believes in God, knowing that He sees him at all times and watches all his actions, and believing that one day he has to render an account of all his doings before Him, is not likely willingly to fall into evil. And the man who knows that God is the only One above him, is raised so high in his own moral being thereby, that he cannot bow before any other being or stoop to anything low. "Perseverence" here means disciplining oneself, rigorously and without permitting any laxity or self-indulgence, to live in the light of this faith. Cp. Quran, XLI, 30: As to those who say, 'Our Lord is Allah', then persevere on it, the angels descend upon them saying, 'Fear not, nor be grieved, and hear the good news of the paradise which you were promised.'

" And to fast during the month of Ramazan." The man said, " Are there other fasts besides ? " The Prophet said, " No, unless you voluntarily keep any." Talha said that the Holy Prophet mentioned the legal alms (*zakat*), and the man said, " Is there any thing besides it ?" The Prophet said, " No, unless you give such charity as you may voluntarily bestow." Talha said, after this the man departed and went along saying, " I swear by God that I will do neither more nor less than this." Then the Prophet of God said, " That man has found redemption if he is speaking the truth." Both agree.

IBN ABBAS: When the ambassadors of Abdul Qais came before the Holy Prophet, he said, " What tribe are they," or " What deputation is it ? ' They answered, " Of the tribe of Rabiah." The Holy Prophet said, " You are welcome ; you shall have no cause to repent your visit or feel ashamed of it." They said, " O Messenger of God, we cannot come to thee except in the sacred months,[17] because between you and us there lives the unbelieving tribe of Mudar. Therefore instruct us in a clear rule (*i.e.*, a rule by which one may distinguish right from wrong without ambiguity), in order that we may report it to those we have left behind, and enter paradise by the practice of it." They also inquired about drinks. He commanded them four things, and forbade them four. He enjoined upon them to believe in One God, and said, " Do you know what it is to believe in God alone ? " They said, " Allah and His Apostle know best." He said, " It is to bear witness that there is no god but Allah, and that Muhammad is the Apostle of Allah," and enjoined upon them to say prayers regularly, to give the legal alms, to fast in Ramazan, and to give to the commonwealth one-fifth of all war-prizes. And he forbade them to drink out of a *Hantam*, or a *Dubba*, or a *Nakir*, or *Muzaffat*[18], and said, " Remember these orders and report them to those you have left behind." Both agree, but the words are from Bukhari.

UBADAH BIN SAMIT: The Prophet of God said when a number of his Companions sat around him, "Promise ye to me that you will not associate anything with God, and that you will not steal, nor commit adultery, nor slay your children (from fear of hunger), nor utter slander (against any one), nor disobey the law. Whoever keeps this covenant will receive his reward from God, and that person who commits any of these faults and suffers punishment for it in the world, that punishment will wash off the guilt. But

17. Viz., *Zilqada, Zilhaj, Muharram* and *Rajab*, in which warfare was forbidden.

18. Names of vessels used for storing liquors. To emphasise the prohibition of drink, the use of even the vessels used for drink was forbidden. When prohibition became well established, the order against the use of these vessels was rescinded.

if any one's guilt remains undetected and goes unpunished, his business then is with God Who, if He pleaseth, will pass it over; if not, will punish him for it." We then made the covenant with him in these terms. Both agree.

ABU SAID KHUDRI: The Prophet of God went on the day of sacrifice, or perhaps *Fitr*, towards the place of Id prayers and passed by a company of women, to whom he said, " O women, bestow charity, for verily I have been shown that of the inmates of hell the larger part are women." They said, " Wherefore, O Prophet of God?" He said, " Because you indulge in much abuse and are ungrateful to your husbands; and though you are deficient in reason as well as in religion,[19] I have not seen your equal in robbing even a wise man of his senses." The women said, " In what consists our deficiency of reason and faith, O Apostle of God?" He said, " Is not the evidence of a woman equal to half that of a man?" They said, " Yes." He said, " This is due to her defective reason; and is it not the case that when you have courses, you neither fast nor pray?" They said, " Yes." The Prophet said, " This then is your defect in religion." Both agree.

ABU HURAIRAH: The Prophet of God said, the Almighty says: The sons of Adam have belied me which is not right for them to do; and they have blasphemed me which is a crime. Their belying me consists in this, that they deny the resurrection, which is easier to me than creation in the first instance; and their blasphemy is that they say God has got a son, whereas I am single in nature and in attributes; I am in need of nothing, while everything is in need of Me. I do not beget, nor am I begotten, nor is there any one like unto Me. Ibn Abbas's report has: "And their abuse consists in their saying that I have a son, whereas I am above having a wife or son." Reported by Bukhari.

ABU HURAIRAH: The Holy Prophet said, God Almighty says, " The children of Adam vex Me, and abuse time; whereas I am time itself; in My hand is the command; I alternate the day and the night."[20] Both agree.

ABU MUSA AL-ASH'ARI: The Holy Prophet said, " There is no one more patient than God at the blasphemies which He hears: they ascribe to Him a son; still He keeps them in safety and gives them to eat." Both agree.

19. That woman is the weaker vessel in all except in the one department of activity for which nature has created her and in which she holds her own, is a fact which must be admitted by all.

20. People ascribe their misfortunes to the movements of the stars and the vicissitudes of time. Speaking of the unbelievers the Quran says, " They say...we live and die and nothing destroys us but time. They have no knowledge of it; they only conjecture...Say, it is Allah Who gives you life, and it is He Who causes you to die " (XLV, 24, 26). The answer contains a very profound truth.

MUAZ IBN JABAL: I was riding behind the Holy Prophet on an ass, and there was nothing between us except the back of the saddle; and the Prophet said, "O Muaz, do you know what debt God has charged His servants with and what debt He owes them?" I replied, "God and His Apostle know best." The Holy Prophet said, "Verily, the debt of God on His servants is that they should worship Him and should not associate any thing with Him; and what God owes them is that He will not punish those who do not associate any thing with Him." And I said, "O Apostle of Allah, may I give these joyful tidings to mankind?" He said, "No; for then they will rest content with this alone." Both agree.

ANAS relates: The Holy Prophet and Muaz were riding together, when the Prophet called, "O Muaz." Muaz replied, "Here I am, at your service." The Prophet called again, "O Muaz," and Muaz said, "Here I am, at your service." The Prophet called a third time, "O Muaz," and Muaz

According to the mechanistic view of life, time, space and matter represented by certain scientists of the last century, events happen under a chain of cause and effect, one event leading to another inevitably and mechanically without the intervention of another's will or God. There is no free creation. It is merely mechanical repetition, and the so-called laws of science are the laws of mechanical repetition. This view naturally leads to the mechanistic view of time, which regards time as something already given, as undubitably fixed as the past. All things are unalterably predetermined. "Events do not happen; we simply meet them." They drop one by one like the grains of sand in the hour-glass. It is to this view that the Quran takes exception in the above verses. Nature never uses the same mould again, and no event is exactly like the one that has happened before. History repeats itself, but it is also equally true that it does not repeat itself. Birth, growth, decay and death and other events pertaining to life are not unalterably determined beforehand, bound in the chain of mechanistic necessity, so that one must follow the other exactly at the appointed hour. Life is living, spontaneous, indeterminate, a free agent, not bound in the chain of necessity, so that every event that happens is new and unforeseeable—in the language of religion, the direct creation of God. Time, therefore, is not a storehouse of ready-made events which flow with inevitable necessity one behind the other. It is rather 'infinite possibilities of becoming,' a free creative movement, holding in its womb numerous possibilities, any of which, under the will of the Creator, may become actual. So, it is God that gives life and causes to die, and not the pre-determined, invariable necessity of clock-work time. And it is in the sense of a free creative movement that God is identified with time. See the very illuminating discussion of the problem of time and space in Ch. II of Dr. Sir Muhammad Iqbal's *Reconstruction of Religious Thought in Islam* (Oxford University Press). In Ch. III he writes: "Space, time and matter are interpretations which thought puts on the free creative energy of God. They are not independent realities existing *per se*, but only intellectual modes of apprehending the life of God." Alternation of the day and the night refers in the *Hadees* to the serial aspect of time, to which frequent reference is made in the Quran, and which is its only aspect man can understand.

said, "Here I am, at your service[21]." The Holy Prophet then said, "There is not one who shall bear witness, from the sincerity of his heart, that there is no god but Allah, and that Muhammad is His Messenger, but that God has forbidden him the fire." Muaz said, "Shall I not acquaint mankind of this which will make them happy?" The Prophet said, "At this time they will depend upon it alone." But Muaz revealed it just before his death, to avoid sinning.[22] Both agree.

ABU ZAR GHIFARI: I went to the Holy Prophet, but found him asleep with a white cloth over him. I returned when he awoke, and he said, "There is no creature who says there is no god but Allah, and dies in this faith, but will enter paradise." I said, "although he may have committed adultery and theft?" The Prophet replied, "although he may have committed both." I repeated my question three times, and received the same answer, and he added, "contrary to the supposition of Abu Zar." Whenever Abu Zar related this tradition, he added "contrary to the supposition of Abu Zar."[23] Both agree.

21. The Holy Prophet repeated the call three times in order to fix the attention of the listener. For the same purpose and in order that his followers should exercise their own intelligences and thereby learn to be self-reliant, he often began the conversation with a question. He spoke slowly and distinctly and repeated himself thrice in order that his words should sink into the hearts of his listeners.

22. Concealment of knowledge, especially of religious knowledge, is a sin.

23. The mischief against which the Holy Prophet desired so anxiously to guard, namely, that people will rest content with bare belief and abandon the active observance of the commandments of the faith, has actually taken place, and opinions have been expressed, on the basis of the above traditions and others that follow of the same trend, (*i*) that belief (*Iman*) is something separate and distinct from, and does not cover, the active pursuit of virtue or practical observance of the various institutions and commandments of Islam, and (*ii*) that belief alone suffices for salvation. To these may be added the contention of the modern sceptic and the non-believer that good acts must meet with their reward, whether they are accompanied by belief or not. The Holy Quran says, XCIX, 7, 8: "He who has done an atom's weight of good shall meet with its reward, and he who has done an atom's weight of evil shall taste its consequences." Indeed, it says frequently that no injustice shall be done and all shall meet with the good and evil that they have done. This may be taken for one of the fundamental principles of Islam. But it is also true that the Quran lays great stress on belief, considers it essential to salvation, and says that in certain cases absence of belief renders the deeds null and void (II, 217; VII, 147; IX, 17; XVIII, 105). As explained under a tradition above (see note 8) and in several traditions that follow, active pursuit of virtue and practical observance of the institutions and commandments of Islam are part and parcel of faith. But it is also true that the Quran speaks of faith and deeds, as in the oft-recurring phrase, 'if you believe and do good,' 'those who believe and do good', as if faith and deeds were things apart. The verses noted above, which declare the deeds null and void in absence of faith,

also seem to lead to the same conclusion. On the contrary, as to faith being sufficient for salvation, the Holy Quran says, " O you who believe, why do you say what you do not do? It is most hateful in the sight of Allah that you should say what you do not do." (LXI, 2, 3). This shows that actions are essential to faith, without which the latter becomes ' most hateful in the sight of Allah.' What is then the meaning of the above three traditions, especially the last one which would forgive even adultery and theft when the faith is sound?

The question is as old as the hills and has often confronted religious thinkers. Does salvation depend upon ' works ' or faith? St. Paul repudiates the works of the law and bases salvation upon atonement, *i.e.*, upon the vicarious redemption of original sin by the blood of Jesus. Krishna, in *Bhagavadgita*, throws ' works ' aside as being mischievous obstacles in the path of spiritual progress, and bases salvation entirely upon *bhakti* or love and devotion. It is true that the Jewish law and Vedic ' works,' repudiated by Paul and Krishna respectively, were ceremonial in nature, and magical rather than ethical in their conception. You perform a sacrifice or some other ceremony enjoined by the sacred law, and you expect thereby to win some material benefit for yourself or otherwise control the will of heaven and direct it in your own favour, and, as is apparent from many stories in the Old Testament and in Hindu literature, the gods are bound to give you what you ask, often against their own will. The basis of the religious ceremonies repudiated by the two is indeed magic and not ethics, and it is not without reason that the word *mantara*, which originally meant a sacred verse, came in the common parlance to mean a magical incantation. On the other hand, the whole basis of the law of Islam is spiritual purification, moral training, equity and good conscience. I believe the spiritual problem propounded by the Holy Prophet in Abu Zar's report is the same as the one faced by Krishna in his confrontation of ' works ' and *bhakti*, and that the two agree in their solution of that problem, excepting the difference in their respective attitudes towards works of the law, the attitude of the latter being determined by the magical character of the ceremonial law of the Vedas and of the former by the ethical basis of the law he had set forth.

In a loose paraphrasis of *Bhagavadgita*, II, 48, Sir Edwin Arnold writes (*The Song Celestial*) : " Yet, the right act is less, far less, than the right-thinking mind." The right act is a finite thing, a thing of the moment. It may or may not have the right motive behind it ; it may not have sprung from righteous intent. But actions that spring from a righteous mind will always be good. That is, an established disposition of the mind to do right is far better than single, isolated good acts. Likewise, an evil action may be accidental. The wisest man may err, and even a most pious man may sometime fall and yield to temptation. Accidental actions, good or bad, have no moral value. Actions have moral value only in so far as they are intentional and deliberate, and proceed from those beliefs and principles, on which one acts habitually, that is, from that mental attitude which in Islam is termed *Iman* (see note 4). This shows why faith is essential to the active pursuit of virtue, how faith, though distinct from deeds, yet comprehends them, and why deeds become null and void where there is no faith. It is the permanent attitude of the mind, described in the foregoing traditions as ' perseverence,' ' sincerity of the heart ' and 'dying upon it,' *i.e.*, making the faith a living reality in one's life, which determines one's conduct and gives it its complexion, and from which flow all our actions—it is this permanent attitude of the mind, called *Iman*, which alone counts in the end.

The same idea is emphasised also elsewhere in the *Gita*. In VI, 37—40, Arjuna asks about the man who possesses the faith, but fails to attain perfection because of his unsubdued mind. Is there no hope for him? Certainly, says Krishna. " Neither in this

UBADAH BIN SAMIT: The Prophet of God said, " Whoever shall bear witness that there is no god but Allah, One, without any associate, and that Muhammad is His servant and Messenger, and that Jesus is a servant of Allah and His Messenger, and that he is the son of the handmaid of God, and that he is the word of God, which was sent to Mary, and a spirit from God, and shall bear witness that there is truth in heaven and hell,[24] will enter paradise, whatever sins he may be chargeable with." Both agree.

AMR IBN AL-A'AS[25]: I waited upon the Holy Prophet and said, " Hold out your right hand that I may swear allegiance to you." He held out his right hand, and I drew back my own. The Prophet said, " Why is this, O Amr ?" I said, " To make an agreement with you." The Holy Prophet said, " What agreement ?" I replied, " that you pray for the remission of my sins." He said, " Do you not know, O Amr, that Islam demolishes every sin which happened before one's acceptance of it, and that *Hijra* and Haj wipe off the previous sins ? "[26] Muslim.

world nor in the life to come is there destruction for him." In IX, 30, 31, he declares that even if the most sinful man came to him with an undivided, devoted heart, he too must be accounted righteous for his righteous resolve. One who has faith in God and devotes himself to Him never perishes. Krishna points to the true source of righteousness in XVIII, 66: " Renounce every rule of life and come to Me alone for shelter. Do not grieve, for I shall release you from all sins." According to a report in Bukhari, the Holy Prophet says, " Whoever has faith (*Iman*) in his heart even of the weight of a mustard seed, will be taken out of hell." It is faith that bestows humanity on what would otherwise remain only an animal ; it is faith that confers self-hood on the ego, gives it life and stability, and enables it to say, " I am," and when the self has once become able to affirm " I am", it cannot perish : it achieves a permanent foothold in the sweep of time. Individual acts meet with their rewards and punishments, but it is the quality of faith that determines the ultimate end. Of course, ' faith ' here means inward realisation and not mere lip-profession which has no value whatever, and the reality of faith must be attested by conscious and persistent striving after righteousness.

24. Jews do not believe in Jesus; they said grievous things about him and his holy mother, and their ideas about the hereafter were also very crude. The exhortation in the *Hadees* must have been addressed to a Jewish convert to Islam. That appears to be the only reason why Jesus was singled out from the whole host of older prophets. According to the Quran the believer should make no difference between the prophets and should equally believe in all.

25. The famous conqueror of Egypt in the reign of Omar. He migrated to Medina in the company of another and more famous general Khalid bin Waleed after the treaty of Hudaibiya in 6 A. H. and embraced Islam. Note the reference to *Hijra*.

26. Conversion means a new birth and complete abandonment of the past with all its sins, but not its virtues. The Haj or pilgrimage to the Kaaba, too, is intended to be a spiritual rejuvenation, a thorough re-washing of the soul.

MUAZ: I said to the Apostle of Allah, tell me what act I should do by which I may attain paradise and save myself from hell. He said, "Truly, thou hast asked me a very great thing; but it is easy to him to whom God makes it so; worship God without associating any thing with him, keep up prayer, pay *Zakat*, observe the fast of Ramazan and perform the pilgrimage to the Kaaba." Then he added, "Shall I not point out to you the doors of righteousness? Fasting is a shield; alms wipe away the sins as water puts out the fire, and the midnight prayers. (These are the doors of righteousness). Then the Prophet recited the Quran (XXXII, 16, 17): "Their sides draw away from their beds, and they call upon their Lord with fear and hope, and they spend (in the way of Allah) out of what He has bestowed upon them. And no soul knows what is in store for them of that which will refresh the eyes as reward for what they did." Then he said, "Shall I not show you the root of the matter and its pillar and the height of its hump?" I said, "Yes, O Apostle of Allah." He said, "The root of religion is *Islam* (*i.e.*, complete submission of one's will to the will of Allah), and its pillars are prayer, and Jihad is the height of its hump."* Again he said, "Shall I not inform you of the thing that controls the whole of it?" I said, "Yes, O Prophet of God." Then he took hold of his tongue and said, "Keep this in restraint." I asked, "O Apostle of Allah, shall we be held to account for what we speak with our tongues?" He said, "O Muaz, (your mother weep over you[27]) men are not thrown into the fire upon their faces and noses except for what their tongues utter." Reported by Ahmad bin Hanbal, Tirmizi and Ibn Majah.

ABU UMAMAH: The Holy Prophet said, "He who loves one for the love of Allah, and holds another in hatred for the love of Allah, bestows in charity for the love of Allah and withholds giving for the love of Allah, verily that person has perfected his *Iman*." Reported by Abu Daud, and by Tirmizi from Muaz bin Anas.

ABU ZAR GHIFARI: The Prophet of God said, "The most excellent of all actions is to hold one in affection for the love of Allah and to hold in enmity him who is the enemy of Allah." Reported by Abu Daud.

ABU HURAIRAH: The Prophet of God said, "A Muslim is he from whose tongue and hands Muslims are safe, and a Momin (believer) is he, from whom

*For 'the root, the pillar and the hump', cp. Kipling's phrase "the hoof and the hump of the law."

27. An expression of astonishment and light disapproval used parenthetically among the Arabs.

the lives and properties of men are safe." This is the report of Tirmizi and Nasai, and Baihaqi adds on the report of Fazala: "And a *Mujahid* (one who does Jihad, a holy warrior) is he who fights his self to bring it into subjection to the will of God, and a *Muhajir* is he who has abandoned every sin and misdeed."

ANAS relates, the Holy Prophet seldom lectured to us but that he said: "There is no faith in him who is not faithful to his trusts, nor is there any religion in him who is not true to his promises." Reported by Baihaqi.

UBADAH BIN SAMIT: I heard the Apostle of Allah say: "Whoever bears witness that there is no god but Allah and that Muhammad is the Apostle of Allah, God will forbid him the hell-fire." Muslim.

OSMAN BIN AFFAN: The Holy Prophet said, "Whoever dies while he knows that there is no god but Allah, will enter paradise." Muslim.

JABIR: The Prophet of God said, there are two things which lead one to heaven or hell. A man said, "O Apostle of Allah, what are they?" He said, "He who dies, while he associates anything with God, will go to hell, and he who dies not associating anything with God will go to heaven." Muslim.

ABU HURAIRAH: We were sitting around the Holy Prophet, and Abu Bakr and Omar were in the company, when the Holy Prophet rose up from our midst and went out, and delayed his return; and we feared his being alone, and became anxious lest any harm should happen to him from his enemies. So we all got up, and being the first to show anxiety, I came out to look for him, till I reached the garden wall of an Ansari[28] of the tribe of Bani Najjar. I walked round the wall hoping to find an entrance, but did not find any, when at last I saw a drain leading into the garden from a well outside. I made myself small and entered and waited upon the Holy Prophet. He said, "Is it Abu Hurairah?" I said, "Yes, O Apostle of Allah." He said, "How have you come?" I said, "You were amongst us, when you stood up and walked away, and delayed returning; at which we were alarmed lest any accident should happen to you while you were away from us, and we grew anxious, I being the first to do so. So I came to this garden and contracted myself like a fox entering his hole, and the rest are following me." The Prophet said, "O Abu Hurairah," and giving me his shoes said, "Take these my shoes, and whoever meets you behind this garden-wall and bears witness that there is no god but Allah, believing in it from his heart, give him the

28. One of the *Ansar* or helpers. The people of Medina were so called because they had assisted the Prophet and his followers on their flight from Mecca and given them a home in their midst.

glad tidings of paradise." The first person I met was Omar who said, "What shoes are these, O Abu Hurairah?" I said, "These are the shoes of the Holy Prophet who has sent them by me in order that whomsoever I meet and he bears witness with a sincere heart that there is no god but Allah, I should give him the joyful news of paradise." Upon which Omar struck me on the breast, so that I fell down on my back, and said, "Go back." I went back to the Holy Prophet and sought his protection with tears, while Omar followed close after. The Holy Prophet said, "What is the matter with you, O Abu Hurairah?" I said, I met Omar and gave him your message, whereupon he struck me on the breast, so that I fell down on my back, and told me to go back. The Holy Prophet then said, "What moved you to it, O Omar?" Omar replied, "O Apostle of Allah, may my father and mother be thy sacrifice!) didst thou send Abu Hurairah with thy shoes with the message that he should give the assurance of paradise to any one he meets, who bears witness from his heart that there is no god but Allah?" The Prophet said, "Yes." Omar said, "Do not do so, for I am afraid that people will rest content with this alone and abandon the active pursuit of righteousness. Therefore leave them alone, so that they may follow the practical injunctions of religion." Thereupon the Holy Prophet said, "Leave them to it then."[29] Muslim.

MUAZ IBN JABAL: The Apostle of Allah said to me, "The key of paradise is the bearing witness that there is no god but Allah." Ahmad.

OSMAN: When the Holy Prophet died, some of his Companions grieved over it to such a degree that some of them were disposed to doubt, and I was one of them. As I thus sat in grief, Omar passed by me and greeted me, but I did not notice it. Omar went and complained to Abu Bakr, when both of them came and greeted me, and Abu Bakr said, "What was the cause of your not returning the greeting of your brother Omar?" I replied, "I am ignorant of the charge." Then Omar said, "By God, you certainly did not return the compliment." I said, "I swear by God that I was unaware of your passing by me and greeting me." Abu Bakr said, "Osman speaks the truth; something must have prevented you from knowing it," to which I answered yes. "What was it?" asked Abu Bakr, and I replied, "God Almighty caused His Apostle to die before I had asked him how I could free myself from the snares of the

29. The inordinate length of the tradition and the petty details, such as their anxiety and alarm without any apparent cause, not finding a way into the garden except through a drain, the sending of shoes for no apparent reason and the thrust of Omar, cast doubt on the report, but the point of the story is the same as given in other reports mentioned above.

world and the devil." Abu Bakr said, "I had asked him about it." Thereupon I advanced and stood close to him and said, "May my father and mother be your sacrifice, you were the worthiest[30] to ask," and Abu Bakr said, "I asked the Apostle of Allah how one could free oneself from the snares of the world and the devil, and the Holy Prophet said: "Whoever receives from me the maxim which I offered to my uncle and which he rejected, to wit, there is no god but Allah, will be freed." Ahmad.

MIQDAD: I heard the Prophet of God say, "There shall not remain on the face of the earth a mud house or a tent, but that Allah will make the creed of Islam enter it, bestowing honour or dishonour upon the inmates. Those whom Allah honours will be made worthy of it, and those whom He dishonours shall have to tender submission to it."[31] Thereupon I said, 'Religion shall be entirely for Allah' (II, 193). Ahmad.

WAHAB BIN MUNABBAH was asked whether the formula "There is no god but Allah" was not the key of paradise. He said, "Yes, it is; but there is no key without teeth. So, if you come with a key which has the proper teeth, the gates of heaven will be opened unto you; otherwise not."[32] Bukhari.

30. On account of his personal worthiness, his thirst for divine knowledge and his nearness to the Holy Prophet as his most intimate Companion.

31. Earth here means the land of Arabia; mud houses stand for towns and villages, and tents for the dwellers of the desert. The prophecy foretells the complete triumph of Islam in Arabia. Islam shall enter every habitation. Some will embrace Islam and share the honour of its triumph, and by living in the light of the new faith, which will effect a revolution in their inner selves and exalt them to a high moral and spiritual altitude, they will become worthy of that honour. Those who refuse to embrace Islam shall have to tender political submission to it, accept its rule and pay tribute or tax to the Muslim state. Miqdad, the reporter of this tradition, was one of the earliest converts to Islam and died at Jauf, three miles from Medina, in 33 A. H. at the age of 76. The reported speech must have been made at a time when Islam was a persecuted religion, and Muslims lived a life of constant anxiety and insecurity. The prophecy was literally fulfilled in the lifetime of the Holy Prophet.

32. Wahab was a *Tabiyi* (one who saw and lived in the times of the Companions of the Prophet, and had not been a contemporary of the Holy Prophet.) He was Qazi of Yemen and died in 114 A. H. He was exhorting the people to acts of piety and righteous living and warning them against neglect of the practical pursuit of virtue and observance of the institutions and commandments of Islam, when they asked, as some misguided people do even to-day, whether the key of simple belief in the unity of Allah (the formula includes the prophethood of Muhammad, on whom be peace and the blessings of Allah) was not sufficient to unlock the gates of heaven. Wahab caught at the simile and replied that not every key could open a lock. To do that it must have the proper teeth, and the proper teeth to unlock the gates of heaven are good works. If you don't carry with you a key furnished with the teeth of good works, the gates will not open.

ABU HURAIRAH: The Prophet of God said, "When one of you accepts Islam truly and sincerely, whatever good he does will be rewarded from ten to seven hundred-fold, and every evil he does will be accounted only one for one, until he dies."[33] Bukhari and Muslim.

ABU UMAMAH: A man asked the Holy Prophet, "What is the mark of faith?" He said, "When the good thou dost makes thee happy, and the evil thou dost makes thee unhappy, thou art a believer."[34] The man said, "What is sin, O Apostle of Allah?" The Holy Prophet replied, "When anything pricks thy conscience, leave it." Ahmad bin Hanbal.

AMR IBN ABASAH: I went to the Holy Prophet and said, "O Apostle of Allah, who were your assistants in Islam (*i.e.*, in the early days?") He said, "A free man (Abu Bakr) and a slave (Bilal)." I asked, "What is Islam?" He said, "Excellence of speech and charity." I said, "What is *Iman*?" He said, "Patience (*i.e.*, fortitude under suffering, forbearance in the face of provocation and temptation) and high-mindedness (*i.e.*, readiness to do what honour and duty dictate.)" I asked, "What Islam is the best?" He said, "He from whose tongue and hands Muslims remain safe." I asked, "What is the most excellent *Iman*?" He replied, "Excellent manners and morals." I said, "What prayer is the best?" He said, "That which keeps you longest standing." I said, "Which is the most excellent *Hijra*?" He said, "That thou abandon

33. Cp. Quran VI, 161. The acceptance of Islam with inner truth and sincerity means creating a disposition in the mind for the good, an attitude in the mind which abhors wrong and clings to the good, that is, the will to holiness and righteous living. The good that such a man does is not a fleeting, evanescent thing, not a mere unwilled accident that passes off without leaving any impression behind. It becomes his permanent possession, a perennial spring of inspiration and moral strength for doing more and more good, so that each individual good act becomes the parent of a hundred other good acts. If any evil act takes place at his hands, it will not be his true offspring; it will not be born of his inner self. It will be but an accidental lapse which will pass off without leaving any permanent impress or stain behind. Therefore, it can be counted only as one isolated fault.

34. This is the truest definition of faith (*Iman*) in the whole extant religious literature of the world. The heart of the man of faith is so chastened, so refined and rendered so sensitive to the reactions of good and evil, however slight, that in time it becomes the final judge of what is right and what is wrong; it can then say, "This is right because I say so; that is wrong because I say so." Islam aims at subjecting the will of the believer to such rigorous discipline. Note that the reference for judgment is to feeling, to the sense of inner satisfaction, which one cannot fail to become aware of, and not to reason or intellect which can easily deceive the reasoner, invent any number of excuses, justify any wrong and prove any good act to be a folly and a sin. In order that judgment should remain in the hands of conscience, it must be disciplined and refined, and that is the function of religion.

that which thy Lord disapproves of." I said, "Which *Jihad* is the most excellent?" He said, "That in which the legs of thy horse shall be cut off and thy own blood spilt," (*i.e.*, so to fight in the field of battle that both man and horse fall therein.) I said, "Which is the best time for prayer?" The Holy Prophet said, "The middle of the latter part of the night." Ahmad.

MUAZ IBN JABAL: I heard the Prophet of God say, "He who dies while he does not associate anything with God, and has constantly said the five prayers and fasted the month of Ramazan, will be forgiven his sins." I said, "Shall I not rejoice mankind with this announcement?" He said, "Let them alone, that they may practise (all the prescriptions of religion)." Ahmad.

MUAZ IBN JABAL asked the Prophet of the most excellent *Iman.* He said, "To love and to hate for the love of Allah." I said, "What else, O Apostle of Allah?" He said, "That you desire for all men what you desire for yourself, and that you dislike for others what you dislike for yourself." Ahmad.



CHAPTER II

SIN AND HYPOCRISY

SECTION 1

ABDULLAH IBN MAS'UD: A man said to the Prophet, "O Messenger of God, which is the greatest of all sins in the sight of God?" He said, "That you make another an associate with God,[35] whereas He is your creator." The man said, "And after that?" He said, "That you murder your child from fear lest it should eat your victuals." He said, "After this?" The Prophet said, "That you commit adultery with your neighbour's wife." This is confirmed by the Quran, XXV, 68: "And they who do not invoke another god with Allah, and do not slay the soul whose slaying Allah has forbidden except under the law, and do not commit fornication. And he who does this shall meet the punishment of his sin." Both agree.

ABDULLAH IBN AMR: The Prophet of God said, "The greatest sins are associating another with God, vexing one's parents, killing a human being and swearing to a lie." This is the report of Bukhari. In the report of Anas, reported by both Muslim and Bukhari, the last words are: "bearing false witness with a lying oath."

ABU HURAIRAH: The Prophet said, "Abstain ye from seven deadly things." The Companions said, "What are they, O Apostle of Allah?" He said, "Associating anything with God, and magic, and killing any one except under the law, and taking usury, and usurping the property of the orphan, and running away from the field of battle, and slandering chaste believing women who may be ignorant of sin." Bukhari and Muslim.

ABU HURAIRAH: The Holy Prophet said, "He who commits adultery, or who steals, or who drinks liquor, or who commits a robbery, or who embezzles, is not a *Momin* (believer) at the moment he commits any of these sins. Therefore beware, beware!" Bukhari and Muslim. Bukhari comments: "Such a man is not a perfect *Momin*, and he has not the light of faith in him."

35. Invoking others than Allah for help, as some people invoke saints and prophets, is polytheism *(shirk)* and therefore a great sin. Syed Ali Qari.

ABU HURAIRAH: The Prophet said, "The signs of hypocrisy are three: (Both Bukhari and Muslim agree in this report, but Muslim adds the words 'although he fasts and prays and calls himself a Muslim') when the hypocrite speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted with a trust, he betrays it."

ABDULLAH IBN AMR: The Holy Prophet said, there are four things, whoever has them is a perfect hypocrite, and whoever has any one of the four has one quality of the hypocrite till he discards it. They are: When the hypocrite is trusted with a trust, he betrays it; when he makes a promise, he breaks it; when he speaks, he tells lies, and when he enters a fight, he sins."[36] Both agree.

IBN OMAR: The Prophet said, "The hypocrite is like a goat in heat between two rams, turning now to one, now to the other."[37] Muslim.

SECTION 2

SAFWAN BIN ASSAL: A Jew said to his friend, "Let us go to this Prophet." He said, "Do not call him a prophet; for if he hears it, he will be pleased." So they came to the Holy Prophet and questioned him about the nine clear commandments (which were revealed to Moses). The Holy Prophet replied, "Do not associate anything with God, nor steal, nor commit adultery nor murder, nor take an innocent person before one in authority to kill him, nor practise magic, nor take usury, nor slander chaste women, nor turn your backs on the field of battle: and especially for you Jews that you should not overstep the limits in the observance of the Sabath." Safwan says, the Jews kissed the hands and the feet of the Holy Prophet and said, we bear witness that you are a prophet. He said, "What prevents you then from following me?" They replied, "David prayed to God to perpetuate the gift of prophecy in his family, and we fear if we became your followers, the Jews would kill us." Reported by Tirmizi, Abu Daud and Nasai.

36. He fights for sinful ends or with weapons which no man of honour would employ, which is a mark of absence of faith. It may also mean that when he enters a dispute, he espouses the cause of the unjust and wrongful party. If he believed in God truly, he would not behave thus. His behaviour shows that his faith is not true and he does not fear God.

37. This was especially true of the hypocrites of Medina in the time of the Holy Prophet, who wavered and trimmed their sails according as the Muslims triumphed in their war with the heathens or suffered a reverse as on the field of Ohud. (Cp. Quran, II, 20). The trimmer generally has no faith or conviction and sways from side to side, as events prompt him.

ANAS: The Holy Prophet said, "Three things are the roots of *Iman.* One of them is not to vex him who says there is no god but God, not to call him a Kafir (non-believer) on account of any sin, or turn him out of the fold of Islam for any act. The second is that Jihad is to continue from the time of my advent till the slaying of the Dajjal (false Messiah); for neither the tyranny of a tyrant nor the justice of a just ruler can stop it. The third is belief in destiny."[38] Abu Daud.

ABU HURAIRAH: The Holy Prophet said, when a man commits adultery, *Iman* leaves him and hovers above his head, like a canopy. But when he quits this bad act, it returns to him. Tirmizi and Abu Daud.

SECTION 3

MUAZ BIN JABAL: The Holy Prophet exhorted me to ten things. He said, "Do not associate any thing with God, although they kill or burn you; nor disobey your parents, even though they order you to quit your family[39] and your property; nor ever abandon the obligatory prayers intentionally; for he who abandons the obligatory prayers intentionally has no longer any claim on the security of Allah.[40] Never drink wine, for it is the root of all indecencies. Beware of sin; for by sin descends the wrath of God. Beware of running away from the field of battle, even though men be perishing.[41] When death (by an

38. With the *Kharijees* a man becomes a Kafir (non-believer) by committing any sin, however small. With the *Motazila*, who believed in a neutral state between belief and unbelief, a man goes out of the fold of Islam, though he does not become a Kafir, by committing any of the major sins. Jihad is a law of life, and in Islam is next only to belief in Allah and His Apostle, and therefore can never be abandoned. According to this tradition, the obligation to respond to the call of Jihad does not lose its obligatory character by the fact that the ruler who has issued the command is a tyrant, nor can Jihad be suspended in peace time, for maintenance of the efficiency of the war machine, so that it should be ready to defend the frontiers of Islam and should not be taken unawares when the time comes, is also Jihad. (Cp. Quran VIII, 60). But reference to the attitude of the Kharijites and the Motazila, both of whom were of later growth than the times of the Holy Prophet and his first three successors, makes the tradition doubtful.

39. Commentators agree that this is only by way of emphasis; for it is not permissible to abandon one's wife and children at the behest of an irate parent.

40. 'Security of Allah' here stands for the promise of deliverance in the hereafter.

41. This is also by way of emphasis. It is not lawful for a Muslim to turn his back in the battle-field, even though the enemy may be mowing down his side, lest the running of one should spread panic among others and the action should end in defeat and a general rout, until the commander gives the order for retreat. In modern armies, the man who turns his back in the hour of action is shot down on the spot.

epidemic or pestilence) prevails among men and you are in their midst, remain with them.[42] And spend upon your children according to your means, and do not spare the rod of instruction, and instil in them the fear of God." Ahmad.

HUZAIFAH BIN YAMAN: There was no hypocrisy except in the time of the Holy Prophet; for at this time it is either belief or unbelief.[43] Bukhari.

42. A general exodus during an epidemic, every man running away to where he likes, would, besides the inhumanity of leaving the sick to their own fate, spread the epidemic all around, causing much suffering and loss of life. Arrangements must be made for the care of the sick, for suppressing the epidemic and for the orderly removal of the populace to a safer place under the control of the authorities.

43. In the time of the Holy Prophet Islam was in the process of growth; its ultimate triumph and the coming glory and power were yet hidden in the veil of the future, and as victory and defeat alternated in the desperate struggles of the early years, weaker men, always anxious to be with the winning side, sided now with the Muslims and now with their enemies. But the final triumph of Islam left the trimmers no alternative. They either entered Islam whole-heartedly or kept away from it altogether.



CHAPTER III

EVIL SUGGESTIONS [44]

SECTION 1

ABU HURAIRAH: The Apostle of Allah said, "God condones for my people the evil suggestions that spring up in the hearts, unless they act upon them or give utterance to them." Both agree.

ABU HURAIRAH: Some men from among the Companions of the Holy Prophet came to him and said, "Verily, we find in our hearts such wicked suggestions as we would hate even to speak of." The Holy Prophet asked, "Did you really perceive them and feel them to be bad?" They said, "Yes." He said, "This is manifest *Iman.*[45]" Muslim.

ABU HURAIRAH: The Holy Prophet said, "The devil comes to one of you and says, who created this and who created that, until he says

44. Arabic *Waswasah*, for which I fail to find a suitable word. It means doubt, insinuation, evil suggestion or, in religious terminology, the whispering of the devil, and signifies doubts about faith, evil thoughts that rise in the heart, and that uncomfortable feeling or uneasiness of the mind, in which one wonders from sheer fancy whether one has done the right thing or not.

45. See the first report of Sec. 2 following, which is of similar import. *Iman* (faith) here signifies the moral sense. It must have been a most happy moment in the life of the Holy Prophet when the men made this confession before him and asked his advice, for the perception of the evil thought indicates the birth of the moral self, the birth of the self-affirming ego. The Arabs of that age were a semi-barbarous people. They lived life in the raw, engrossed in the pleasures of the moment. Their life was wholly material, external. Of the inner life of the spirit they had no idea, nor had ever had the opportunity to learn of it,—not much removed from the brute creation. Now those very men were beginning to look within, to examine their hearts, to turn the flashlights of criticism on to their own inner selves. Those who used to exult in deeds of violence and extravagant conduct and had no idea of morality beyond loyalty to the clan, were now horrified to sense evil in their hearts, too horrified indeed to give it a name. What an amazing transformation the Prophet had wrought in them! He was so happy to hear the confession that he wished to make sure if it was really so. Well might he say, "Praise be to Allah!" Cp. Quran LXXV, 2, where the Almighty refers to the self-examining mind as an evidence of man's high destiny, and verse 14 of the same *Sura*, which speaks of man's capacity to turn the flashlights of criticism on to his own heart as his peculiar privilege. Moral life without this self-examination is an idle dream, and self-examination is born of *Iman.*

who created your Lord. When it comes to this, let him seek protection with God and forbid himself the thought.[46] " Both agree.

ABU HURAIRAH : The Holy Prophet said, " Men will never cease debating, and even go as far as to say, God has created the world, but who created God ? Whoever meets with any such situation, let him say, I believe in Allah and His Apostle." Both agree.

IBN MAS'UD : The Holy Prophet said, " There is not one among you but has an angel and a devil appointed as his companions." They said, " For you, too, O Apostle of Allah ?" He said, " Yes, for me also[47] ; but God has granted me victory over the devil, so I am safe from him, and he does not incite me to anything but good." Muslim.

ANAS : The Holy Prophet said, " Verily, the devil moves in man like the blood in his veins." Both agree.

ABU HURAIRAH : The Holy Prophet said, " There is not one among the children of Adam, except Mary and her son, but is touched by the devil at the time of his birth, and the child makes a loud noise from the touch of the devil." Both agree.

ABU HURAIRAH : The Holy Prophet said, " The noise which a child makes at its birth is from the devil's touch.[48] " Both agree.

JABIR : The Holy Prophet said, " Verily, the devil rests his throne upon the waters and sends his armies to create sin and strife among men, and those in his armies who are nearest to him in power and rank are those who

46. This must be familiar to many, and when argument reaches this stage, one ought to spit it out as an obvious folly. For the argument is frivolous and leads nowhere. A firm affirmation that there *is* God Whose Apostle is Muhammad (on whom be peace and the blessings of Allah) should cure any doubt that such a frivolous argument might create in one's mind.

47. An affirmation of the Holy Prophet's humanity. In the breast of man there is a constant struggle between good and evil, and the Holy Prophet had won the victory so completely that there was no possibility of an evil thought rising in his heart.

48. This and the previous report are doubtful, for the Holy Prophet could never have said such a thing. The touch of the devil is a moral phenomenon and has to do with the soul, whereas the cry of the new-born babe is a physical reflexive act. It is a cry that life in its own interest forces out of the babe's throat. The cry is intended to open the lungs, and if a new-born baby fails to cry, a sensible midwife will make it do so with a good smack on the seats in order to set the lungs to work. Mention of Jesus and his mother seems to have reference to the Quran, III, 34, 35. But the idea that every child is born with the touch of the devil is opposed to the whole teaching of Islam. According to a report quoted in the next chapter, the Holy Prophet says every child is born in the nature of Islam and comes free of all defects. There is no such thing as original sin in Islam. Both the reports must, therefore, be rejected as spurious.

do the most mischief. One of them returns to the devil and says, I have done so and so, and he says you have done nothing. Then comes another and says, I did not quit him till I had effected separation between him and his wife. Then the devil exalts his rank and says words of approval." Al-A'amash adds, " and he embraces him." Muslim.

JABIR : The Holy Prophet said, " Verily, the devil has despaired of winning the worship in the land of Arabia of those who pray (*i.e.*, Muslims), except of inciting them to mutual strife.[49] " Muslim.

SECTION 2

IBN ABBAS : A man came to the Holy Prophet and said, " Indeed, I find in my heart something which I would prefer to be burnt to a cinder rather than give utterance to." The Holy Prophet said, " Praise be to God, who turned the devil's command into a scruple.[50] " Abu Daud.

IBN MAS'UD : The Holy Prophet said, " Verily, the devil sticks close to the sons of Adam, and an angel also. When the devil visits a man, he incites him to evil and to the denial of the truth, and when the angel visits him, he induces him to righteousness and strengthens him in the truth. So, when a man finds in his heart suggestions of truth and goodness, let him know that it is from God, and he should give praise to Allah (for thanksgiving). And he who finds the other, let him seek protection from the devil in God." Then the Holy Prophet read this from the Holy Quran, " The

49. No people that has once accepted Islam has ever gone back to idolatory or any other faith. The devil has failed to seduce them from Islam, though the evil of mutual strife has not been entirely eliminated from among them.

50. رد امره الى الوسوسة Matthews renders it : ' Prevented the machinations of the devil.' *Mazahar-i-Haq* explains it to mean that God prevented the devil's suggestion from becoming an act. My rendering is literal and, I hope, conveys the sense more faithfully. In his unregenerate days, before he came under the chastening discipline of Islam, the questioner would have straightway acted upon any inclination or suggestion that arose in his heart without giving a thought to the right or wrong of it. That was the way with the Arab in his pagan days. But the discipline of Islam taught him to look within, to search in his heart and to weigh and examine his secret thoughts and feelings. His self had awakened and the moral sense had taken its birth, which detected the evil suggestion as soon as it arose in the heart and prevented it from doing further mischief. It was the knowledge of the awakening of the moral sense in the man, rather than the prevention of a suggestion from becoming an act, which caused the spontaneous burst of praise to the Almighty on the part of the Holy Prophet. The word *waswasah* thus stands here, not for an evil suggestion, but for a prick of the conscience, and the sentence reads, " Praise be to God who turned the evil suggestion of the devil into a prick of the conscience."

devil threatens you with poverty (if you bestow in charity) and orders you to be niggardly, whereas God promises you grace and abundance (from charity)." (II, 268). Reported by Tirmizi who says the *Hadees* is reported only by one chain of reporters.

SECTION 3

OSMAN IBN ABI'L-AAS: I said, "O Apostle of Allah, indeed the devil intrudes himself between me and my prayers and my reading, and perplexes me in both." The Holy Prophet said, "This is a demon called Khinzib. When you perceive him, seek protection from him with God [51], and spit to your left thrice.[52]" I did it, and God removed him from me (*i.e.*, all doubt and perplexity was dispelled). Muslim.

QASIM IBN MUHAMMAD [53] says, a person said to me, "I am much troubled with doubts at my prayers, and it weighs heavy on my mind." I told him to go through with his prayers; otherwise he would never get rid of his doubts as long as he went on giving way to his doubts and thinking, "I have not said my prayers properly." Malik.

51. Prayer restores the self-possession and balance of the mind by bringing it into closer touch with the ultimate source of grace, purity and power.

52. Expression of disdain and abhorrence by a physical act, such as that of spitting when something evil is mentioned, has often a direct effect on the attitude of the mind and drives out the evil thought.

53. The grandson of Abu Bakr. He was one of the most learned men of his time, being of the number of the seven celebrated lawyers of Medina, where he died in 101 A. H. at the age of seventy. The advice he gave has a psychological hit.



CHAPTER IV

DESTINY

INTRODUCTION

PRE-DESTINATION as an article of faith is not mentioned in the Quran, its inclusion in the popular dogma being based upon Hadees. (Allama Sulaiman Nadvi: *Seerat-un-Nabi*, Vol. IV, 8vo edit., p. 860). According to the French orientalist Carra de Vaux, "The doctrine of fatalism has always been expressly repudiated by orthodox Islam," and "There is no text in the Quran affirming that men's actions are decreed in advance by God." (*Encyc. of Religion and Ethics,* vol. V, p. 794). This means that one is free to hold what opinion, for or against, one is led to hold on this question.

The problem is extremely ancient; adherents of the doctrine are to be found among all peoples, ancient or modern, and almost every system of philosophy or religion has had to grapple with it at one time or other. Whenever men have attempted a synthesis of the apparent phenomena and arrived at the conception of uniformity and law and order in the processes of nature, they have been led with almost fatal necessity to the idea of fatalism and predestination. The law of cause and effect and natural necessity leaves no room for arbitrariness, and consistent rationalism has almost always been an upholder of the idea of Determinism. So we find a large number of scientists and philosophers, ancient and modern, subscribing to the idea (See note 20 above).

According to some European authorities, the problem in Islam was taken over from the controversies of the Christians. It is quite possible the controversy among Christians reacted upon their prototypes in Islam during the Abbaside rule, but the problem had already taken birth among the Muslims as a consequence of the imperial policy of the Omayyads who, in order to pacify the people and keep them reconciled to their despotic rule, ascribed their misdeeds to *Taqdeer* or the decrees of God. When it was reported to Hasan of Basra that the Omayyads killed Muslims and attributed their brutalities to the will of God, Hasan replied, "These enemies of God are liars." In any case, the imperial propaganda of the Omayyads produced a school of thinkers called *Jabariyya* (جبریہ) or compulsionists (also called *Murjiah*) who held that man was only a clod of earth, of whom free activity could not be predicated, and that all actions proceeded from God, man being only an instrument or 'locus' of divine activity. As a reaction to this doctrine arose the sect of *Qadariyya* (قدریہ), the forerunners of the *Motazila,* who believed in the freedom of human volition and in man's responsibility for his actions. How could man be rewarded or punished by a just God, they argued, if he was not free to choose between Good and Evil? When the controversy became hot—and no problem has been so hotly debated in Islam as that of the Omnipotence and Omniscience of God with the resultant predestination of Good and Evil on one side and the Freedom of will on the other—the parties distorted the verses of the Quran and sought Hadees traditions to suit their different theses, and when no traditions were found, they manufactured them. Instances of the distortion of Quranic verses as well as of manufactured traditions will be found in this chapter. There came a time when predestination became the established faith of the Muslim world, and the

Musalman's fatalism became a by-word among the nations of the earth. Several causes combined to produce that result, *viz.*, the violent suppression of the Motazila with whom free thought perished among the Muslims, the towering genius of Ghazzali who was a staunch upholder of Determinism, the passiveness and quietism of the Sufis, especially the poison of pantheistic Sufiism which denied personality and undermined all resolve, and finally a natural exhaustion and decline in the vitality of the Muslim peoples, and it is a psychological fact that physical exhaustion favours the growth of quietistic theologies. What is hateful in the eyes of strong men often becomes lovable in the eyes of weak ones.

The belief in predestination is still very strong among the Muslims, especially among backward peoples and those who are under the yoke of foreign domination. There is a large number of verses in the Holy Quran insisting on the freedom of man. There are also a few which seem to lend support to the opposite view. We shall consider the two sets one after the other.

" Man shall have nothing but what he strives for" (LIII, 39). Allah does not change the condition of a people until they change it themselves (VIII, 53; XIII, 11). Men are free to believe or disbelieve as they please (XVIII, 29). Whoever believes and acts aright will have his reward. This is stated so frequently in the Quran that a special reference is hardly needed. Whoever does good, it is for his own soul, and whoever does evil, it is against himself, and God is not in the least unjust to any (XLI, 46). He who will may take the way to his Lord (XXV, 57; LXXIII, 19; LXXVI, 29; LXXVIII, 39). Those who strive in His path are guided in the right path (XXIX, 69), while those only who persist in denial and sinful living have their hearts sealed against faith (II, 7, 26; IV, 155; VII, 102). God does not compel belief and leaves the people free to believe or disbelieve (VI, 35, 150; XVI, 9). Whoever has done an atom's weight of good shall meet with its reward, and whoever has done an atom's weight of evil shall meet with its consequences (XCIX, 7, 8). In fact, the principle of man's responsibility and divine justice in requiting good and evil according to merit is stated so very frequently in the Quran that you have only to open the Book to find it on any page.

But there are verses in which the word *Qadr* or *Taqdeer* occurs, and there are others from which the idea is derived. In VI, 97; X, 5; XXXVI, 38, 39 and XLI, 12, *Taqdeer* stands for the law of nature which governs the movements of the heavenly bodies. In LXXVI, 16 it refers to the measure of rewards in the hereafter. The ordination that men must die and are not to live here on the earth for ever (LVI, 60), though at times quoted to prove fatalism, has in reality nothing to do with it. The determination of the measure of food in XLI, 10 has no reference to living beings; it has reference only to the influence of mountains on the economic conditions of a country. In XXV, 2 we have: " He created everything and appointed for it its destiny (or its measure) "; in LIV, 49: " We created everything according to a measure (or destiny)." In both these passages destiny means the inward reach of things, *i.e.*, their latent potentialities or possibilities. There is no reference here to the fate of any man. The transitive verb *qaddara* again occurs in LXXX, 19, and its object is 'man,' but the verse must be read in its context: " Of what thing did He create him? of a small life-germ; He created him and *qaddara* him and then He made his way easy for him " (18-20). The word can only mean ' gave him the power ', so that the path appointed for him has become easy for him, if he only cares to go upon it. In LXXXVII, 3, again, the word has reference to the ' inward reach of things '. The word is repeated thrice in LXXIV, 18-20 to emphasise the fact that man determines his own action and is the artificer of his own destiny: " Surely he reflected and determined, and may he

be cursed how he determined ; again may he be cursed how he determined."

The literalist often forgets a point, to which Carra de Vaux has invited pointed attention in connection with the question of fate, *viz.*, that the Quran is not a book of formal logic. There is rhetoric and poetry in it, which must be understood as rhetoric and poetry and not as dry logic. To this I may add that the Quran is also a book of solace, counsel and inspiration as well as a means of evoking a sense of piety and humility and self-surrender to God. For instance, 'measure' or *qadar* in LXV, 3 is meant purely for solace, and not at all for laying down any doctrine. Similarly VI, 39 : " Whom Allah pleases He causes to err, and whom He pleases He puts on the right way," is meant only to evoke the spirit of humility and prayer. It cannot be interpreted in the sense of predestination, because the first half of the verse forbids it. " O Allah, Master of the kingdom, Thou givest the kingdom to whomsoever Thou pleasest, and takest away the kingdom from whom Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest ; in Thine hand is the good ; surely Thou hast power over all things " (III, 25), is a magnificat and evokes the spirit of humility and surrender in man, and has nothing to do with fate. There are numerous verses of this trend in the Holy Quran (see also III, 153 ; IX, 51 ; XXIV, 40) which it would be wholly incorrect to interpret in the sense of predestination. Syed Sulaiman quotes III, 144 in support of the idea of destiny, but it proves quite the opposite : " No soul shall die but with the permission of Allah (see note 20 above) ; *the term is fixed* ; and whoever desires the reward of this world, We will give him of it, and whoever desires the reward of the hereafter, We will give him of it ; and We will reward the grateful."

The words in italics in the above may be considered along with the following verses : " He it is Who created you from clay, then He decreed a term ; and there is a term named with Him" (VI, 2) ; " No female conceives nor does she bear, except with His knowledge ; and no aged one grows old nor is aught diminished of one's life, but it is all in a book ; *surely this is easy to Allah* " (XXXV, 11) ; " No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence ; *surely that is easy to Allah* " (LVII, 22) ; " No affliction occurs but by Allah's permission " (LXIV, 11).

These are all the verses from which to my knowledge the doctrine of predestination is derived. They all refer to God's foreknowledge, and what He knows must take place, because His knowledge cannot err. Two questions arise : Are we justified in predicating 'before' and 'after' of God ? And does not God's foreknowledge deprive Him of His free creative activity ? If He knows that I am not going to attend my office to-morrow, why, He must keep me from going to the office whether He wants to or not ; He is bound by His own foreknowledge. So, if I am bound by His foreknowledge, He too is in the same predicament. The pre-ordination of my actions also becomes the pre-ordination of His actions ; both become subject to the same fate. I believe, 'surely this is easy to Allah ' has reference to this difficulty.

'Before' and 'after' denote passage of time, and passage of time means aging, which we cannot predicate of God. There are two aspects of time, serial and durational. We human beings are conscious only of the serial time ; we know it by the succession of events. Only by a great effort of the mind can we capture the vision of a great expanse of time which lies before us as one great 'now', which does not pass, and which has no past or future. God's time, which is the only real time, is of this nature, durational, the whole expanse of it, eternity, lying before Him as 'now'. It does not pass ; it has no past or future, no 'before' or 'after', no succession. Both these aspects of time are mentioned in the Holy Quran. The alternation of the day and the night, which is described as one of the greatest

signs of God, and the creation of the universe in six days both refer to serial time. But in LIV, 50: "Our command is but one, as the twinkling of an eye", and in II, 117: "When He decrees an affair, He only says to it, Be, and it is", durational time is meant. A thing might pass through a million years of natural evolution before it assumes a certain shape, but to God it is but the twinkling of an eye, the simple decree 'Be', and it is there. In LXX, 4, the length of a divine day is said to be fifty thousand years, which is only another way of describing durational time. So the question of 'before' and 'after' does not arise.

Now, if God's foreknowledge is to be interpreted in a predestinarian sense, we shall have to conceive of eternity as a store-house of ready-made events, from which they drop one by one like grains of sand in an hour-glass. This, as we have explained before, deprives God of His free creative activity, and makes His knowledge only as a reflection of things existing outside of Him, whereas the Holy Quran says that not a leaf stirs without God's permission. Foreknowledge and freedom of creation are thus opposed. If you retain the foreknowledge in the sense of a reflecting mirror, you will have to deny Him freedom of creation. If you retain the freedom, you will have to deny the foreknowledge. Iqbal (*Reconstruction*, Ch. III) solves the riddle by a suggestion which to me at least appears conclusive, *viz.*, that divine knowledge is also creative of its object. "Divine knowledge must be conceived as a living creative activity to which the objects that appear to exist in their own right are organically related. By conceiving God's knowledge as a kind of reflecting mirror, we no doubt save His foreknowledge of future events; but it is obvious that we do so at the expense of His freedom. The future certainly pre-exists in the organic whole of God's creative life, but it pre-exists as an open possibility, not as a fixed order of events with definite outlines."

This brings us into line with the verses quoted above. It is easy to God to combine His foreknowledge with His free creative activity, because His knowledge is an act of creative activity and not a mere reflection. When He decrees a thing, it happens, and logically He knows it before it happens. Predestination presupposes a block universe, finished off and complete, whereas according to the Quran it is not a block universe at all, of which God has knowledge only; He is continually adding to it: "He adds to His creation what He pleases" (XXXV, 1). He is busy creating every moment: "Every moment He is in a glory" (LV, 29). All this is in direct opposition to the popular conception of predestination and fate. God in Islam is not a prisoner of necessity. He is a free Creator. He is Omnipotent, but His Omnipotence is qualified by supreme wisdom, unerring justice and boundless mercy, and He does not require of a soul more than what it can render by virtue of its capacity and freedom of action (II, 286). The present chapter should be read in the light of these principles of the Quran, and the reader should also note the fact that whereas in the Quran the words *Qadr* and *Taqdeer* signify the law of nature, or the measure of things, or their inherent capacities, and are never used in the sense of predestination or fate, in Hadees literature they generally have no other sense than that of predestination. The reader will also find that the gruesome ideas contained in some of the reports in this chapter are in direct opposition to numerous reports contained elsewhere in the *Mishkat* itself.

But there is a higher kind of resignation which is implied in the term 'Islam'. It does not mean helpless abandonment of oneself to an otherwise unwelcome fate. It means rather 'co-operation' with God, studying His will and bringing oneself into unison with it. To take an example. It was a destiny predetermined by God that man should not fly. The element is too light for his body, and he was not furnished with wings. But man

studied the destiny or the will of God, which the scientist terms aerodynamics, adjusted his conduct to this destiny, *i.e.*, resigned himself to the will of God in this department of nature, and achieved aviation. And the destiny of aerodynamics is so inevitable that the least deviation from it brings disaster. The same complete surrender by man to the will of God in his moral and spiritual behaviour is implied in the term 'Islam' and is a condition precedent to his achievement of what one may call spiritual aviation. Destiny conceived thus, instead of being fatal to freedom of conduct and an unhindered unfoldment of one's inherent possibilities, is a source of inspiration and encouragement and opens up vast fields for human activity.

SECTION 1

ABDULLAH IBN AMR: The Prophet of God said, "God wrote the destinies of the creatures fifty thousand years before the heavens and the earth were created, when His throne was upon the waters."[54] Muslim.

IBN OMAR: The Holy Prophet said, "Whatever is in the universe is by the order of God, even to understanding and stupidity."[55] Muslim.

ABU HURAIRAH: The Prophet of God said, "Adam and Moses had an argument before God (*i. e.*, in the world of spirits), and Adam got the better of Moses. Moses said, 'Thou art that Adam whom God created by His hand, and breathed into thee of His spirit, and made His angels bow before thee, and gave thee an habitation in His paradise; for all that thou didst make man fall and descend upon the earth with thy sin.' Adam said, 'Thou art that Moses whom God distinguished with His apostleship and with His communion, and He gave thee the tables in which are explained all things, and honoured thee with the revelation of His secrets. How long do you think was the Torah written before I was created?' Moses replied, 'Forty years.' Then Adam said, 'Didst thou find written therein[56] that

54. The words 'His throne was upon the waters' occur in the sense of dominion in the Quran XI, 7, but here they seem to have reference to the growth of the earth by gradual evolution and imply a time when it was yet in a molten state. As divine time has no before or after, 'destinies' can only mean their inner possibilities.

55. Cp. Quran IX, 127: "Allah has turned away their hearts because they are a people who do not apply their reason," which shows that man is free to exercise his reason, if he cares to do so. The Quran exhorts one to exercise one's reason, and those who do not are likened unto animals, "most hateful in the sight of God." (VIII, 22).

56. The name *Torah* meant originally the Twelve Tables, on which the revelation of Moses was recorded. But it contained no mention of Adam or his sin. Now it stands for the first five books of the Bible, including the book of Genesis in which the story of Adam stands, which were written several centuries after Moses. Also, Adam was not placed in the heavenly paradise on his creation, and his descent upon the earth was not due to his sin. God intended, even before his creation, that he should live on the earth (II, 30. See also Iqbal's *Reconstruction*, Ch. III). Adam's victory was not only over Moses, but also

Adam disobeyed God and went astray?' He said, Yes. Adam said, 'Dost thou then reproach me because I did an act which God had declared forty years before my creation that I should do?'" The Holy Prophet added, "So Adam defeated Moses in the argument." Muslim.

IBN MAS'UD: The Prophet of God, who is the truest of the true, told us, "Verily, your creation is on this wise: semen gathers in the mother's womb forty days, after which it becomes a clot of blood, and in forty days more it becomes a piece of flesh; and forty days later God sends an angel to it with instructions concerning four things. So the angel writes down its actions, its life and its portion of worldly fortune and whether it would be an evil person or a good one. Life is then breathed into it. Now I swear by God, beside Whom there is no other god, that one of you acts like the people deserving paradise until between him and paradise there remains but the distance of a cubit, when suddenly the writing of destiny overcomes him and he begins to act like the people of hell and enters hell; and another does deeds deserving hell-fire until between him and hell there remains but a cubit's length, when the writing of destiny overcomes him and he begins to act like the people of paradise and enters paradise." Bukhari and Muslim.

SAHAL IBN S'AD: The Prophet of God said, "Verily, a man does deeds deserving hell and goes to paradise, and another does deeds worthy of the men of paradise and goes to hell. In truth, no reliance can be placed on actions,[57] except on what one's actions are at the end." Bukhari and Muslim.

AYESHAH: The Holy Prophet was called to the funeral of the child of an Ansari, and I said, "O Prophet of God, there is happiness for this child who is a bird from among the birds of paradise, for it committed no sin nor had it yet reached the age of sin." Then the Prophet said, "Peradventure it may be otherwise, O Ayesha, because God decreed those for heaven who are to go to heaven while they were yet in their fathers' loins, and determined for hell those who are to go to heaven while they were yet in their fathers' loins." Muslim.

over all those who try to reconcile justice with predestination. No reproach attaches to any sin committed under the compulsion of an inescapable destiny.

57. Cp. Quran, "Whoever does an atom's weight of good shall find it, and whoever does an atom's weight of evil shall find it" (XCIX, 7, 8); "Whoever follow My guidance, no fear shall come upon them, nor shall they grieve" (II, 38); "Whoever believe in Allah and the last day and act righteously, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve" (II, 62). The Quran insists most frequently on deeds.

ALI: The Holy Prophet said, "There is not one among you, whom a seat in heaven or hell has not been allotted already." The Companions said, "O Apostle of Allah, should we not then depend upon our allotted destiny and abandon our religious and moral duties?" He said, "Act, because every one will be facilitated in that which has been created for him, so that whoever belongs to the company of the blessed will have good works made easier to him, and whoever belongs to the unfortunate ones will have evil acts made easier to him." Thereupon the Prophet read this verse from the Quran: "Then he who gives to the needy and guards against evil, and accepts the excellent (*i.e.*, the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end, and he who is miserly (in spending in charity) and considers himself above need (of Allah's grace which one can win only by serving His creatures), We will make easy for him the difficult end."[58] (XCII, 5—10). Bukhari and Muslim.

ABU HURAIRAH: The Holy Prophet said, "Verily, God hath fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit. The adultery of the eye is the lustful look and the adultery of the tongue is licentious speech; the heart desires and yearns, which the parts may or may not put into effect." Both agree.

IMRAN IBN HUSAIN: Two men of the tribe of Muzaina said, "O Apostle of Allah, tell us, is that, which the people do in the world and strive for, something decreed for them, something preordained for them, and will their fate in the hereafter be determined by the fact that their prophet brought them teachings which they did not act upon, so that they became deserving of punishment?" He said, "It happens as it is decreed by destiny, and this view is confirmed by this verse in the Book of Allah: Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety."[59] (XCI, 7-8). Muslim.

58. Note that the significance of the Quranic verse is in direct opposition to what is stated in the report, which is an obvious attempt at distorting the plain meaning of the Quran to suit a certain thesis. Note also that the Holy Prophet's reply, which was intended to be a rebuttal of the Companions' contention, actually confirms it, a palpable proof that the saying is spurious, fabricated by one who does not seem to have been very clever after all.

59. This is another attempt at distorting the Quran to prop up a certain thesis, for the verse has no reference to the view which it is quoted here to support. The verse simply means that the soul is inherently and potentially capable of both good and evil, that these two opposite characteristics of human nature are not the creation of two independent and mutually antagonistic powers but of one and the same God, that there is unity in nature

ABU HURAIRAH: I said to the Prophet of God, "Truly I am a youth and fear lest desires make me commit adultery, and I have not the means wherewith to marry." (By which words it is supposed that Abu Hurairah requested permission to become a eunuch). The Prophet remained silent. Then I spoke again in the like manner, but he remained silent; and again a third time, when the Prophet of God said, "O Abu Hurairah, the pen decreeing what thou shalt meet with is already dry; so be a eunuch or not as thou likest."[60] Bukhari.

ABDULLAH IBN AMR: The Prophet of God said, "The hearts of men are between two fingers of the Beneficent God like unto one heart, and He turneth it as He pleaseth." The Holy Prophet added, "O Thou Director of hearts, turn our hearts to Thy obedience." Muslim.

ABU HURAIRAH: The Holy Prophet said, "There is not one born but is created to Islam; it is their fathers who make them Jews or Christians or Magians,—as beasts produce their young with their members perfect: do you see any thing deficient in them?"[61] Then he quoted the Quran, "The nature made by Allah in which He has created men; there is no altering of Allah's creation; that is the right religion." (XXX, 30). Both agree.

and no duality. As the soul is potentially capable of both good and evil, man is warned in the next two verses that if he purifies it, he will be happy, and if he corrupts it, he will be in loss indeed: "He indeed will be successful who purifies it, and he will indeed fail who corrupts it" (*vv.* 9, 10). This is in direct contrast to what the verses are quoted to substantiate. (For a fuller discussion of the verses see my *Muhammad the Prophet*, Ch. III).

60. Had Abu Hurairah really said such a thing to the Holy Prophet, he would have met with a severe rebuke, because both castration and monkery are forbidden in Islam.

61. This is the only reliable tradition we have met in this chapter so far and rebuts everything said to the contrary. It states a fundamental principle of Islam, which repudiates the idea of an original or pre-natal sin and holds that every babe comes pure from the hands of its Maker and is born in the nature of Islam. The word usually rendered Islam in this report is *Fitra* in the original, which signifies the natural state before the age of discretion and before parents and society have perverted the child. This natural state is the age of innocence and is called Islam, as described in the verse quoted in the report. According to a report in Bukhari, *Kitab-ut-T'abeer*, the Holy Prophet saw the children of unbelievers, who had died before the age of discretion, in paradise. Note the crispness and pregnancy of the language, which was characteristic of the Holy Prophet. His words were always few and very simple, but they were direct, big with meaning, meant to sink deep into the hearts of those who heard them. This is a very reliable test of authentic and spurious traditions, the latter being generally verbose, banal, superficial and characterised by sectarian rigidity of definition.

ABU MUSA AL-ASH'ARI said, "The Prophet of God warned us of five things, namely that God sleepeth not, nor is it worthy of Him that He should sleep; He straitens and He gives abundance; the actions of the night are carried up to Him before those of the next day happen, and those committed in the day are carried to Him before those of the night take place; His glory is His veil; if the veil were lifted, the splendour of His face would burn up every thing as far as the eye of His creatures can reach." Muslim.

ABU HURAIRAH: The Prophet of God said, "The hand of God's gifts is full, and does not diminish by giving; it bestoweth by day and by night. Can you guess how much it has bestowed since heaven and earth were created, aye, since the time when His throne was on the waters? Yet what He holds in His hand hath not diminished. He straitens and He gives abundance." Both agree.

ABU HURAIRAH: The Prophet of God was asked about the children of polytheists, who die in their infancy, whether they would go to heaven or hell, and he replied, "God knoweth best [62] what their actions would have been (had they lived; it depends on this)." Both agree.

SECTION 2

UBADAH BIN SAMIT: The Holy Prophet said, "The first thing which God created was the pen, and He said to it: Write. It said: What shall I write? And God said: Write the destiny of every thing. So it wrote all that was and all that will be, to eternity." Reported by Tirmizi who says it is reported only by one chain of reporters.

MUSLIM BIN YESAR: Omar ibn al-Khattab was asked the meaning of the verse, "And when the Lord brought forth from the backs of the children of Adam their descendants, and made them bear witness in respect of themselves: Am I not your Lord? and they said, 'Yes, we bear witness,' lest they should say on the day of resurrection: Surely we did not know of it" (VII, 172). Omar replied he had heard the Holy Prophet say when he was questioned on its signification, "Verily, God created Adam, then touched his back with His right hand and brought forth from it a family, and said: I have created these for paradise and endowed them with actions like unto those

62. But they died, and if predestination is true, God's knowledge could not have been otherwise. So the question how they would have acted, had they lived, does not arise. The Holy Prophet's reply can only mean, 'I do not know.' Compare it with the reply given to Lady Ayesha above, which is in direct contrast to this report. Abu Hurairah's report (see note 61) settles the question fundamentally.

of the people of paradise. Then again God touched the back of Adam and brought forth another progeny, and said: I have created these for hell and endowed them with actions like unto those of the people of hell." Then a man said to the Holy Prophet, " Of what use are deeds of any kind then ? " The Prophet replied, " When God creates a man for paradise, He makes him do deeds like those of the people of paradise until he dies while doing such deeds and goes to paradise, and when He creates a man for hell, He makes him do deeds of the people of hell, until he dies while doing such deeds and goes to hell." [63] Malik, Tirmizi and Abu Daud.

ABDULLAH IBN AMR: The Holy Prophet came out of his house with two books in his hands, and said, " Do you know what books are these? " We said " No, unless thou tell us." Then he said of the book which was in his right hand: This book is from God; in it are the names of the people of paradise, of their fathers and their tribes; and their numbers are cast up at the bottom of the book; none are added to them nor any subtracted therefrom. Of the book in his left hand he said: This book is from God; in it are the names of the people of hell, their fathers and their tribes, and their numbers are cast up at the bottom; none will be added to them nor any subtracted from them. Then his Companions said, " Of what use are actions then, O Apostle of Allah, if the matter is already decided ? " He said, " Hold fast to the path of virtue and strive for His nearness, because the people of paradise are made to end their lives with deeds worthy of paradise, whatever their actions may have been during their lives; and the people destined for hell will seal their lives with actions worthy of the inhabitants of hell, whatever their actions may have been during their lives." Then the Holy Prophet moved his hands as if he was throwing the books [64] away, and said, " God is finished with the people, a tribe in heaven and a tribe in hell." Tirmizi.

63. One more example of distortion. The verse speaks of ' the descendants of the *children* of Adam ', which means every man and woman who is ever to be born, and the reference is to the deep intuitional knowledge of every self that there is God. In the tradition, however, God takes out the whole lot of mankind from the back of Adam himself as if they had been stored there, whereas the Quran says human beings are born of the life-germ which in its turn is an extract of clay. Endowing with actions and facilitating actions of a certain kind is a distortion of XCII, 5—10, for which see note 58 above.

64. But what happened to those books ? In the whole extant literature of early Islam this is the only tradition that speaks of them, which means that they never existed, and the report is spurious, as its very language as wells as its ideology shows.

ABU KHIZAMAH: My father said, "O Prophet of God, what is your opinion about charms which people recite, and the drugs which we use for medicines, and things of self-protection in war (*e.g.*, shields, breast-plates, coats of mail, etc.,) which we make use of? Do they ward off the *taqdeer* of God to any extent?" The Holy Prophet said, "They too are the *taqdeer*[65] of Allah." Ahmad, Tirmizi and Ibn Majah.

ABU HURAIRAH: The Prophet of God came upon us when we were debating about fate. He was so angry at it that his face became red, so red, indeed, as if the seeds of a pomegranate had been crushed on it. And he said, "Were you commanded this, and was I sent to you for this purpose? Those before you were ruined for debating about fate and destiny. I adjure you and I adjure you repeatedly not to argue on this subject."[66] Tirmizi. Ibn Majah has a similar report from another source.

ABU MUSA AL-ASH'ARI: I heard the Prophet of God say, "Verily God created Adam from a handful of earth taken from all parts of the earth; so the children of Adam became as the earth of which they were made; some red, some white, some black, and some between red, white and black; some gentle and some hard, some impure and some pure." Ahmad, Tirmizi and Abu Daud.

ABDULLAH IBN AMR: I heard the Prophet of God say, "Verily God created His creation in darkness and cast upon them some of His light; so those whom some of this light reached found the right road, and those whom it did not reach went astray. On this account I say that the pen became dry on the knowledge of God."[67] Ahmad and Tirmizi.

65. Just the kind of a brief and pregnant reply the Holy Prophet would give. Health and sickness are governed by the laws (*Taqdeer*) of God; it was divine will (*Taqdeer*) that placed the quality of healing diseases in drugs and medicines, and it is His command (*Taqdeer*) that we should use them in sickness, and it is also His command that we should use every means of protection in war. When an epidemic broke out in the Muslim army in Syria during the Caliphate of Omar the Great and the Caliph ordered the army to move the camp to another place, some one said, 'Do you fly from the *Taqdeer* of Allah?' 'Yes,' replied Omar; 'I fly from one *Taqdeer* to another.'

66. Quite characteristic of the Holy Prophet who had a thoroughly practical mind and abhorred enervating kind of poetry just as strongly as he abhorred the kind of philosophy which diverts one's mind from the stern realities of life. Discussions about fate, being wholly abstract and having no concrete basis, can lead nowhere. The report casts doubt on all traditions advocating belief in predestination, because if the Holy Prophet forbade discussion of the question by his followers, he would not open it himself by insisting on belief in it and explaining what it meant, as alleged in these reports.

67. The pen going dry on knowledge means God's knowledge is final and His decree unalterable. But this conclusion has no connection with what is stated in the first half of

ANAS: The Prophet of God used to say frequently, "O Director of hearts, make my heart firm on Thy religion." Then I said, "O Prophet of Allah, I believe in thee and in what thou hast brought. Dost thou still fear lest we go astray?" He said, "Yes; for verily all hearts are between the two fingers of God and He turns them as He pleaseth." Tirmizi and Ibn Majah.

ABU MUSA: The Prophet of God said, "The heart is like a feather in a waste land, driven about by contrary winds, sometimes on one side, sometimes on the other." Ahmad.

ALI: The Prophet of God said, "No creature believeth truly till he believeth in four things; namely, that he bear witness that there is no god but God, and bear witness that I am the Messenger of God sent with truth; that he believe in death and in life after death, and that he believe in destiny."[68] Tirmizi and Ibn Majah.

IBN ABBAS: The Prophet of God said, "There are two sects among my followers, who will not benefit by Islam, *viz.*, the *Murjiah* and the *Qadariyyah*." Reported by Tirmizi, who says the report comes through only one reporter.

IBN OMAR: I heard the Prophet of God say, "There will be among my people some who will sink under the earth, and others whose faces will get altered. These things will happen to those who deny fate." Ibn Daud.

IBN OMAR: The Holy Prophet said, "The *Qadariyyah* are the Magians of my people; do not visit them when they are sick; and when they die, be not present at their funerals." Ahmad and Abu Daud.

OMAR IBN AL-KHATTAB: The Prophet of God said, "Sit not with members of the *Qadariyyah* sect nor exchange mutual greetings with them."[69] Abu Daud.

the report. The words 'on this account I say' are the language of a logical talker, quite unlike the language of the Holy Prophet.

68. For articles of faith the authority of the Quran is final, and the Quran makes no mention of *Taqdeer* as an article of faith, in which a Muslim must believe.

69. The *Murjiah*, also called *Jabariyyah* or compulsionists, who believed in predestination, and the *Qadariyyah* who advocated the freedom of will, were a growth of the Omayyad rule and were unknown in the times of the Holy Prophet and his immediate successors. Therefore, he could not have expressed himself about them, and the above four reports concerning them are obvious forgeries. It is nothing short of a blasphemy to attribute the injunction, of social ostracism of the *Qadariyyah* and the prohibition against visiting their sick and attending their funerals, to the man who permitted Christians to hold their service in his own mosque and stood up to show respect to the dead body of a Jew at

AYESHAH: The Holy Prophet said, "There are six persons whom I have cursed, and who are under the curse of God—and whatever a Prophet prays is granted by God; one who shall add anything to the Book of God; the second who belies God's determination of fate; the third is the despot who dishonours him whom God hath honoured (*i.e.*, the virtuous and the pious) or exalts him whom God hath disgraced (*i.e.*, evil men who defy religion); the fourth who holds lawful what God hath forbidden in the sacred precincts of Mecca; the fifth who acts towards my family in such a way as God hath forbidden, and the sixth is he who abandons my practice."[70] Baihaqi and Razeen.

a time when the Jews were showing deadly enmity towards Islam and openly ridiculed the Quran.

The equal hostility towards the *Murjiah* in the first of the above four reports describes the position of the moderates, and seems to have reference to the well-known dictum that true faith lies between compulsion and freedom (الايمان بين الجبر والاختيار). Man's character and the activity which flows from that character is determined to a very large extent by heredity and environment, including education. There is no doubt that the whole of what we call "inanimate" nature and the lower forms of animal life are subject to and determined by the unalterable laws of nature. The biologist is led to take a mechanistic view of life simply because in the lower forms of life with which he deals in the course of his scientific career he finds nothing but unbroken uniformity, the reign of law and inevitable necessity. It is in man alone that life reaches the stage of spontaneity, and a free self-determining will, reflecting, selecting, choosing and rejecting, makes its appearance. Doubtless, a very large part of human activity too is determined by the external and unalterable laws of nature, but apart from the conditions governing his physical existence, man chooses his own course and is the architect of his own destiny. The Quran (VII, 54) divides creation into two categories, *khalq* or the realm of nature, and *amr*, command, will, or the spirit, elsewhere called *ruh*: "Say, the *ruh* (the spirit or soul) is by the command of my Lord" (XVII, 85). This *ruh* or will or directive energy is the special privilege of man as distinguished from the rest of creation. Man is thus partly free and partly subject to the laws of nature, *i.e.*, the *Taqdeer* of God. Questioned once about freedom and determination, Ali asked the questioner to raise one of his feet from the earth. When he did it, Ali asked him to raise the other foot also at the same time, which was of course impossible. Ali thereupon told the man that he was free to raise one foot, but not free to raise both together, that he was free and bound at the same time. He is free to mould his own life, but is not free to defy the laws of nature.

70. The third, fourth and fifth are the Omayyads who changed the democracy of Islam into an empire, favoured debauched and evil-living men, looked askance upon virtue and piety, killed Abdullah bin Zubair within the sacred precincts of the Kaaba and bombarded Mecca, and did the famous misdeed on the battle-field of Kerbala towards the Holy Prophet's grandson Imam Husain. Its political tendency reveals the spuriousness of the report.

MATAR IBN UKAMIS: The Prophet of God said, "When God decrees that a person is to die in any particular place, He causeth his wants to direct him to that place." Ahmad and Tirmizi.

AYESHAH: I said, "O Prophet of God, what is the condition of the children of believers (who die; are they in heaven or in hell?" He said: As the condition of their fathers. I said, "O Prophet of God, do they go to heaven without good deeds?" He said: God knows best how they would have acted. Then I said, "What is the condition of the children of polytheists?" He said: They also are as their fathers. I said: Without bad actions? He said: God knows best the things which they would have done. Abu Daud.

IBN MAS'UD: The Prophet of God said, "The woman who buries (her infant daughter) alive, and the child so buried, are in hell."[71] Abu Daud.

SECTION 3

ABU DARDA': The Prophet of God said, "Verily, God hath determined unalterably five things for all his creatures: the duration of life, their actions, their dwelling places, their travels, and their portions of material fortune." Ahmad.

AYESHAH: I heard the Prophet of God say, "Whoever argues about predestination shall be interrogated about it on the day of resurrection, and he who does not argue about it will not be questioned."[72] Ibn Majah.

71. Matthews' note on this tradition, on the authority of Shaikh Abdul Haq, Muhaddis, is as follows: "The practice here reproved was frequent among the women of that time. The mother is deservedly condemned to hell for her impious act. But the commentators are puzzled to account for the severe sentence here pronounced against the innocent sufferer! Some say it is condemned as being the offspring of infidels, and its place in hell is predestined from the beginning. On this account the author of the *Masabeeh* has introduced the tradition into this Chapter. 2. Those, who maintain that the children of infidels may be saved, understand by the word *Waidah* not the mother but the nurse, and by *Mawudah* (translated in the text the child so buried) the mother, by whose order the nurse buries it. 3. Another opinion is that this sentence being pronounced by the Almighty, at Whose absolute disposal are all events, the reasons are only known to Him, and mortals are not permitted to inquire into them. It is like the slaughter by the Prophet Khizr of a child, who had he lived would have been impious. It must, however, be confessed that this tradition rests on doubtful authority." The children of unbelievers are as innocent, as pure and as much the creation of God as those of the believers. This is the consensus of Muslim opinion. See note 61 above.

72. See note 66.

IBN AL-DAILAMY: I went to Ubai bin K'ab and said to him, "Really a doubt occurs in my mind about fate, therefore relate to me the sayings of the Prophet; perhaps God may remove the doubt from my heart." Ubai bin K'ab replied, "Verily, if God should punish the people of heaven and earth, He would not be unjust, and if He have compassion on them, His compassion will be more abundant than their actions deserve. And if you spend gold equal to the mountain of Ohud in the path of God, He will not accept it of you until you believe in destiny and until you know that you cannot escape whatever happeneth to you, and whatever misses you could never happen to you. If you should die without believing in this, you would certainly enter hell-fire."[73] Then I heard the like from Abdullah Ibn Mas'ud and Hudhaifah Ibn al-Yeman and Zaid bin Sabit. Ahmad, Abu Daud and Ibn Majah.

NAFI': A man came to Ibn Omar and said, "Such a one has sent his salaam to you." Ibn Omar replied, "I have heard that he has fabricated something new in the faith; if it is true, do not return my salaam to him, because I heard the Apostle of Allah[74] say, the upholders of free will from among his people shall sink into the earth, or be changed from their natural likeness, or have a shower of stones upon them." Tirmizi, Abu Daud and Ibn Majah.

ALI: "Khadijah asked the Prophet of God concerning two of her children (by her former husband), who had died in the Days of Ignorance. The Holy Prophet replied; They are both in hell. Ali said, when the Holy Prophet saw symptoms of displeasure in the face of Khadijah, he said, "If you saw the place they are in, you would be displeased with both of them." She then said, "O Prophet of God, what is the state of the sons I had by you?" He said: They are in heaven, and added, "Verily, the believers and their children are in paradise, and infidels and their children in hell." The Holy Prophet then read the verse: "Those who believe and their children follow them in faith, We will unite with them their offspring."[75] (LII, 21). Ahmad.

73. This is a private opinion, not a word of the Holy Prophet. Ubai would not accept a mountain of gold for an idea which the Quran does not prescribe as a belief, but God accepts even the weight of a mustard seed of good.

74. The report is spurious. See note 69.

75. Again, the verse has no bearing upon the question it is adduced to support. According to the verse, only those children of the believers go to heaven, who follow their parents in the faith and lead Islamic lives. The promise is for righteously living ones and not for the children of the believers as such. Which means that the verse speaks of children

ABU HURAIRAH: The Prophet said, "When God created Adam, He touched his back, and there fell from it all mankind who were to be born of his offspring up to the last day, and He created a gleam of light between the two eyes of every man (*i.e.*, on the forehead), and then showed them all to Adam, and Adam said: O my Lord, who are these? He said: They are thy children. Then Adam saw a person amongst them and was pleased with the sparkle of light between his two eyes, and said: O my Lord, who is this man? God said: This is David. Adam said: O my Lord, how many years hast Thou allotted to him? He said: Sixty years. Adam said: Add forty years to his age out of my life. The Prophet of God said, when the age of Adam had elapsed excepting forty years, the angel of death came to him. Adam said, Do not forty years of my life still remain? The angel said: Didst thou not give forty years of thy own life to thy son David? Then Adam denied and his children deny; Adam forgot and ate of the tree, and his children forget; Adam committed a fault, and his children commit faults."[76] Tirmizi.

ABU DARDA': The Prophet of God said, "God created Adam and struck him on the right shoulder and brought out his white children,—you would say they were ants; then He struck his left shoulder and produced his black children,—you would say they were coals: and God said to those of the right side: To paradise, and I do not care; and He said to those of the left side: To hell, and I do not care."[77] Ahmad.

ABU NAZRAH: Verily there was a man of the Companions of the Holy Prophet who was called Abu Abdullah (who was sick) and his friends came to inquire after his health at a time when he was weeping, and said to him: Why dost thou weep? Hath not the Prophet of God said to you, cut off part of your whiskers and keep them so till you meet me?[78] He said, Yes, but I have heard the Prophet say, verily God took one people in His right hand and one in His left, and said the right is for paradise and the left for the fire, and I care not. Now I do not know which of the two I belong to. Ahmad.

IBN ABBAS: The Prophet of God said, "God made a covenant with the children of Adam in *Noman* (*i.e.*, Arafat) and brought out from the back

who grew up to an age when they could be held accountable for their actions; it has no reference to children who die in infancy. As to the children of the unbelievers, see note 61.

76. This is what in the Christian terminology is called the original sin, which Islam repudiates. The tradition is spurious and betrays Christian influence.

77. An irresponsible despot supremely indifferent to justice or merit. This is what predestinarianism logically leads to. It is blasphemy to attribute the saying to the Holy Prophet.

78. That is, follow my *Sunna* till you die.

of Adam all his offspring who were ever to be born and spread them out before him like ants. Then God spoke to them face to face, saying: Am I not your Creator? They said; Yes, we bear witness. (This was done) that they might not plead ignorance on the day of resurrection, or might say, our ancestors before us committed polytheism and being their children we only followed them; wouldst Thou then destroy us for what the benighted ones did?" Ahmad.

UBAI BIN K'AB said in exposition of the word of God, "When thy Lord brought forth from the backs of the children of Adam their offspring, etc.," (VII, 172): He placed them together and put them in groups. Then He gave them forms and speech, so that they spoke. Then He made a covenant with them to make them witnesses against themselves and said, Am I not your Lord? They said: Yes. God said, Verily I bring to witness upon you the seven heavens and the seven earths, and I bring to witness upon you your father Adam, lest you say on the day of resurrection that you did not know it. Know that there is no god beside Me, and no Lord but I, and do not associate anything with Me. Indeed, I shall send to you My apostles who will remind you of My covenant, and I shall reveal to you My books. They said, We bear witness that thou art our Lord, our God; we have no Lord besides Thee and no god but Thee. Thus they confessed. Then Adam, peace be upon him, was raised above them, and he looked at them and saw the affluent and the indigent, and handsome ones and ugly ones. Adam then said, O my Lord, why didst thou not make all Thy servants equal? God said: Verily, I desire that people should be grateful to Me. And Adam saw prophets amongst his children, bright as lamps, distinguished with another covenant regarding apostleship and prophethood, as is related in the word of God: 'We made a covenant with the prophets, and with thee, and with Noah and Abraham and Moses and Jesus son of Mary. Jesus son of Mary was among those spirits; so God sent him to Mary, peace be on her." Ubai said, he entered her by her mouth. Ahmad.

ABU DARDA': We were with the Holy Prophet and were arguing about possibilities of events, when the Holy Prophet said, "If you hear that a mountain has moved away from its place, believe the report; but if you hear that a person has changed his inborn nature, do not believe it, for a person turns towards what is inborn in him." Ahmad.

UMM SALMAH said, "O Prophet of God, you feel pain every year from the poison which you swallowed in the mutton at Khaiber." He said, "Nothing has happened to me from it except what was decreed about me when Adam was still in clay" (*i.e.*, before the creation of Adam). Ibn Majah.

CHAPTER V

TORMENTS OF THE GRAVE

INTRODUCTION

TORMENTS of the grave are not mentioned in the Holy Quran as an article of faith, and it was on this ground that the Motazila denied that the dead were punished in their graves. In fact, it is a peculiarity of the Holy Quran that it restricts itself to the fewest dogmas, and even those it gives are demonstrable by reason or experience. It does so because a dogma, especially when it lies beyond the range of reason, stops inquiry and becomes a hindrance to spiritual progress.

But there are several verses in the Holy Quran from which it appears that there lies a period between this life and the final resurrection. The period is called *Barzakh*: "When death overtakes one of them, he says: My Lord, send me back that I might perhaps do good deeds in the life I have left (behind me). Nay, it is but a word he speaks; and behind them is a barrier (*Barzakh*) until the day when they shall be raised" (XXIII, 99, 100). That this 'barrier' is a period is indicated by 'today' in VI, 94: "When the unjust are in the agonies of death, and the angels stretch forth their hands saying: Bring out your souls; *today* you shall be requited with an ignominious chastisement." The condition of the unbelievers when they shall be raised on the day of resurrection is described thus in XXXVI, 51, 52: "The trumpet shall be blown, and they shall hasten to their Lord from their graves. They will say: O woe to us! who has awakened us from our sleeping place?" Again, in XXII, 7, we have: "Allah will raise up (*i.e.*, on the day of resurrection) those who are in the graves."

That the evil-doers meet with a severe treatment in the graves is attested in VIII, 50, 51: "When the angels will cause to die those who disbelieve, smiting their faces and their backs, saying: Taste the punishment of burning. This is for what your own hands have sent on before, and because Allah is not in the least unjust to the creatures." The same punishment is mentioned in XLVII, 27. Pharaoh and his people are exposed to the fire every day, 'morning and evening,' while they are in the *Barzakh*, and will receive a severer chastisement on the last day: "The fire, they are brought before it morning and evening, and on the day of resurrection (the command shall be): Make Pharaoh's people enter the severest chastisement." (XL, 46).

Examination of the dead by angels is mentioned in IV, 97: "Surely as for those whom the angels cause to die while they are unjust to their souls, they (the angels) will say: In what condition were you? They shall say: We were weak in the earth. They (the angels) will say: Was not Allah's earth spacious, so that you could have migrated therein? So these it is whose abode is hell." Note that in the eyes of the Quran weakness is no excuse for surrender to evil. There are several other verses in which weakness and cowardice are denounced in severe terms. The mention of migration here has special reference to the order of general migration to Medina when the Holy Prophet made that city his headquarters after his flight from Mecca (see note 3

above). The examination of the dead is again mentioned in VII, 37: "When Our messengers (*i.e.*, angels) come to them causing them to die, they (the angels) will say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us. And they shall bear witness against themselves that they were unbelievers." Similar interrogation is spoken of in XVI, 28, 30, 32. The verse quoted in the first tradition of this chapter also refers to the same event.

The man dies. The life-principle goes where we do not know. The dead body is buried in the earth, decomposes in time and becomes dust. Is it not a story then that the dead are punished in their graves? Is the body tortured or the soul? If the former, it is dead clay, and there is no reason why it should be punished; you cannot punish dead earth. If the latter, it is not in the grave at all; you cannot bury a soul. To the average person torments of the grave are a mere tale. But the tale is dreadfully true.

It is the soul that receives the punishment. Torments of the grave are a psychic phenomenon; for it is the soul that is responsible for actions, as the Holy Quran (LXXIV, 38) says: "Every soul is pledged (*i.e.*, mortgaged) for its deeds." The 'grave' in this connection does not mean the mound of earth we raise over the dead body. It is only a figure of speech for the post-mortem condition of man, whether he is buried in the earth or sinks in the ocean, or the body is burnt or otherwise disposed of, or even kept in a glass-case in a muzeum. However a person dies and whatever happens to his body, the psychic phenomenon called torments of the grave is inescapable.

I suppose you know what a nightmare is. You see your friend sleeping near you. You hear him talk or laugh or weep in sleep, and presently he wakes up with a cry of agony. You feel his heart; it is beating to the point of bursting, and you might find his body bathed in sweat. It was only a dream. He saw himself—in body—walking perhaps hundreds of miles away (although you know his body was in the bed before you all the time) and attacked by some horrible monster or falling from a cliff, or being cast into a flaming pit of fire, and though it was only a mental vision, merely a psychic phenomenon, yet it made the heart in the body quake with horror, made the whole body shiver and swamped it in sweat. The dreaming mind had a dream-body in the dream and another clay body lying in the bed, although by looks there is nothing to distinguish one from the other. Apparently, the mind creates its own body, and in that body it suffers every agony and torture it would suffer in the waking state in the physical body. One may call the nightmare real or imaginary; but the agony it causes is anything but imaginary; it is painfully real. The 'torments of the grave' must be of the same nature.

Dreams are sometimes due to nervous or digestive disorders or to excess of humours. Sometimes they come as intimations of coming events. A few are mentioned in the Holy Quran. Joseph saw his parents and his eleven brothers in the form of the sun, the moon and the eleven stars making obeisance to him (XII, 4). Abraham dreamed that he was sacrificing his son Ishmael, and on waking prepared to fulfil the dream literally when he was informed of the real meaning of the dream (XXXVII, 102—107). One of Joseph's companions in prison saw himself pressing wine as a sign of his restoration to favour, and the other saw birds picking the bread he carried on his head as a sign of his end on the cross. The king of Egypt dreamed of seven fat cows and seven lean ones, seven green ears of corn and seven dry ones, as signs of seven years of plenty to be followed by seven years of drought. (XII, 36, 43). Several such dreams are reported of the Holy Prophet. He once dreamed his followers at Medina being engaged in Haj ceremonies and understood it for an intimation of the conquest of Mecca. Of the martyrs

of Ohud he had dreamed as a fat cow being driven to slaughter. An epidemic that broke out at Medina he saw beforehand in the form of a black woman with dishevelled hair. Omar was seen drinking milk in a dream and wearing a long shirt that swept the ground. Milk was interpreted by the Holy Prophet as knowledge or divine wisdom and the shirt as abundance of faith. There is a long report of a dream of the Holy Prophet in Bukhari (*Kitab-ut-T'abeer*) which shows how actions take on visible forms in the world of spirit. The Holy Prophet relates the dream: "Two men came and woke me up and I went with them. (1) I saw a man lying on the ground, and another standing near his head. The latter let fall a heavy stone which crushed the other's head and rolled off. By the time the man fetched the stone the head became whole, and the same process was repeated again and again. (2) We went forward and I saw a man lying on his face and another tearing his jaws and nose and eyes. (3) We went on and I saw a flaming oven, in which some men and women were lying naked and howling with agony. (4) Next I saw a river of blood and a man swimming on it. Another man stood on the bank with a heap of stones by him. When the swimmer approached near, the man on the bank cast a stone at him with such force that it entered by the mouth and lodged in the belly. (5) We went forward and saw a rich garden blossoming with every variety of flower. In front of the garden stood a man whose head was enveloped in the clouds, and around him was a crowd of children. (6) We went further and saw another garden, the like of which in size or beauty I had not seen before. We went up and came to a city whose walls were made of silver and gold. We went to the gate, which opening, we went in, and there I saw some people half of whose bodies were handsome and the other half ugly. A stream with limpid waters flowed in the garden. My companions beckoned to the people to go and dive in the stream. They went and did so, and their ugliness disappeared. My companions told me it was the garden of Eden, and they pointed to my residence in it. I looked up and saw a palace white like a bank of cloud. I asked my companions the meaning of what I had seen, and they said, the man whose head was being crushed studied the Quran but refused to act on it. The man whose mouth and nose and eyes were being torn was a liar and a propagator of lies. The naked men and women burning in the oven were adulterers, and the man swimming in the river of blood was a blood-sucking usurer who was given stones to eat. The tall man before the garden was Abraham and the little children were those who had died on *Fitra*, *i.e.*, in infancy. At this point of the narration some one interrupted and asked whether the children of the unbelievers were also among them, and the Holy Prophet said yes. Continuing the narrative he said the men with half ugly bodies were those who had done some evil deeds besides good ones. The evil ones were washed off and they became whole.

There are other dreams in which the memories of past deeds, old and forgotten, return in visible forms to torment their parent. One does things at times which one does not consider evil at all, like the money-lending usurer who insists on the pound of flesh as his legal right, and is supremely unaware that he is sucking the life-blood not only of his victim but of those as well, who are dependent upon him. A slight change in his mental vision reveals to him the horrible nature of his doings. The obstructions of the body removed with death, the vision becomes keener, and just such a revelation takes place in *Barzakh* as is referred to in the verse quoted above, in which the dead man, as he opens his eyes in the other world, immediately becomes aware of the evilness of his doings in life and begs leave to return that he might lead a better life. This revelation is but partial in *Barzakh*, the full realization when all veils will be removed and one shall see

the hidden realities full in the face being reserved for the day of resurrection, as the Holy Quran says (L, 22). "Certainly thou wert heedless of it, but now We have removed from thee thy veil, so thy sight today is sharp."

Death is but a translation, by which one enters a new plane of life with the whole burden of one's achievements and failures and acquired dispositions on one's shoulders, so that the pious man on awakening in the new world immediately thinks of saying his prayers, as related in a tradition below, wholly unaware of the fact that he is dead and in a new world. Whether the interrogation is in the form of self-examination or examination by angels makes no difference. Psychologically the latter is more probable. (Compare the powerful study of R. L. Stevenson in *Markheim* in which the murderer is confronted by his own self as an 'other' in a psychological crisis). It is certain that an examination does take place. The examination is general and concerns one's attitude in life, whether it was the attitude of a man of faith or of an unbeliever. The attitude of the man who has heard of the Holy Prophet and has stubbornly refused to accept him out of racial or other prejudice, is certainly that of an unbeliever, and it stands to reason that those who have done well in life should meet with comfort and spiritual satisfaction, and those who have done evil should meet with sorrow and anguish; that the ones should have a vision of paradise and the others of hell. The grave expanding upon good ones and contracting upon evil ones until they feel their bones breaking is a psychic phenomenon fairly familiar even in this life.

For a philosophic view of *Barzakh* we may quote Iqbal (*Reconstruction*, Ch. IV): "The state of *Barzakh*, therefore, does not seem to be a passive state of expectation; it is a state in which the ego catches a glimpse of fresh aspects of reality, and prepares himself for adjustment to these aspects. It must be a state of great psychic unhingement, especially in the case of full-grown egos who have naturally developed fixed modes of operation on a specific spatio-temporal order, and may mean dissolution to less fortunate ones. However, the ego must continue to struggle until he is able to gather himself up and win his resurrection. The resurrection, therefore, is not an external event. It is the consummation of a life process within the ego. Whether individual or universal, it is nothing more than a kind of stock-taking of the ego's past achievements and his future possibilities."

SECTION 1

BARA' IBN A'AZIB: The Prophet of God said, when a Muslim is interrogated in the grave, he bears witness that there is no god but Allah and that Muhammad is His Apostle, according to the word of God: "Allah makes firm those who believe with the sure word (*i.e.*, the formula of faith) in this world's life as well as in the hereafter" (XIV, 27). According to another report the Holy Prophet said, this verse was revealed concerning torments of the grave. The Muslim is asked: Who is thy Lord? and he says: My Lord is Allah and my prophet is Muhammad, on whom be peace and Allah's blessings. Bukhari and Muslim.

ANAS: The Prophet of God said, "When a man is put into the grave and his friends leave him, while indeed he hears the pat of their shoes, two angels come to him. They make him sit up and say: What was your opinion about

this man (Muhammad), on whom be peace and the blessings of Allah? Now, if he is a believer, he will say: I bear witness that he is the servant of God and His Apostle. Then the angels say to him: Look at thy abode in hell, but God hath changed it for thee for one in paradise; and he sees them both. If he is a hypocrite or an unbeliever and he is asked: What was thy opinion about this man (the Prophet), he will answer: I do not know; I said what the people said. Then the angels will say to him, "Did not thy reason enlighten thee and did not thy reading (of the Quran) inform thee?" Then he will be beaten severely with an iron rod, and he will cry with a loud cry which will be heard by all that may be near his grave, excepting men and the genii. Both agree, but the words are from Bukhari.

ABDULLAH BIN OMAR: The Prophet said: When one of you dies, his abode is shown him morning and evening, the abode being in heaven if he is destined for paradise, and in hell if he is destined for hell, and he is told: That is thy destined abode; (so wait) until Allah raises thee to it on the judgment day. Both agree.

AYESHAH: A Jewess came to me and spoke of the torments of the grave, and said: May God protect thee from the torments of the grave! Then I asked the Holy Prophet about the torments of the grave, and he said: Yes, torments of the grave are true. Ayeshah says, "I always noticed that at the end of every prayer the Holy Prophet prayed to God for protection from the sufferings of the grave." Both agree.

ZAID BIN SABIT: One day the Prophet of God was riding on a mule in the orchard of Beni Najjar, and we were with him, when the mule shied and was about to throw him down, when his eyes fell on five or six graves. The Holy Prophet asked if any one knew who were buried in those graves. A man said, "I know." He said, "In what state did they die?" The man said, "In unbelief." The Prophet said, "The people are being tried in their graves, and if I were not afraid that you would leave off burying, verily I would pray God to enable you to hear the punishments of the grave which I now hear." Then the Prophet turned himself towards us and said: Pray to God to protect you from the fire, and we said, we seek Allah's protection from the fire. He said: Pray for protection from the sufferings of the grave, and we prayed for protection from the sufferings of the grave. He said: Pray for protection from all sins open and secret, and we prayed for protection from all open and secret sins. He said: Pray for protection from the false Messiah (Dajjal) and we prayed for protection from the mischief of the false Messiah. Muslim,

SECTION 2

ABU HURAIRAH: The Prophet of God said: When a dead body is placed in the grave, two black angels with blue eyes, of whom one is called Munkar and the other Nakeer, come to him and ask: What did you say about this man (*i.e.*, the Holy Prophet)? If the dead man is a believer, he says: He is the servant of Allah and His Apostle. I bear witness that there is no god but Allah and that Muhammad is His servant and Apostle. Then the angels say: We knew thou wouldst say so. Then the grave is widened out for him seventy yards in length and seventy yards in breadth, and it is lit for him, and he is told to sleep (in peace). Then the man says, "Shall I return to my people and inform them of this?" But the angels say, "Sleep, like the bridegroom who is wakened by none except by one who is dearest to him of all his kin, till God shall raise thee up from this thy bed (on the day of resurrection)." But if it is a hypocrite, he will say, "I said what I heard people saying. More I do not know." Then the angels will say, "We knew thou wouldst say so." Then the earth is ordered: Close upon him; and the earth closes upon him, until his ribs are pressed in (so that the right side presses to the left, and the left to the right), and the torture ceases not till God will raise it from its grave (on the day of resurrection). Tirmizi.

BARA' IBN A'AZIB: The Prophet of God said, two angels come to the dead man and cause him to sit up, and say, "Who is thy Lord?" He says, "My Lord is Allah." They say: "What is thy religion?" He says, "My religion is Islam." Then they ask, "Who is this man who was sent among you?" He says, "He is the Messenger of God." They say, "How didst thou know that?" He says, "I read the Book of God, and believed in it and held it for the truth," according to the verse: "Allah makes firm those who believe with the sure word in this world's life as well as in the hereafter" (XIV, 27). Then a voice comes from heaven saying, "My servant hath spoken true. Therefore make him a bed from paradise, and clothe him in clothes of paradise, and open a door for him towards paradise," whereupon a door is opened. The Prophet said: So there come to him the breezes of paradise laden with its fragrances, and the grave is widened out for him as far as he can see. But if it is an unbeliever, his soul is returned to his body, and two angels come to him, make him sit up and say, "Who is thy Lord?" He says, "Alas, alas! I know not." The angels ask, "What is thy religion?" He says, "Alas, alas! I know not." They say, "Who was this man who was sent among you?" He says, "Alas, alas! I know not." Then a voice comes from heaven saying, "He hath lied; so give him a bed from hell, clothe him in clothes of hell, and open for

him a door towards hell." The Prophet added : Then a hot wind bearing the heat of hell comes to him and his grave is contracted upon him, until the right ribs are driven into the left and the left ribs are driven into the right. Then an angel is appointed over him, blind and deaf, armed with a mace of iron, with which if a mountain were struck it would crumble to dust. The angel strikes him with the mace, the sound of which is heard by every thing between the east and the west, excepting man and the genii. He turns to dust, after which his soul is again returned to the body (and the same torment is repeated again and again). Ahmad and Abu Daud.

OSMAN relates that when he stood near a grave, he wept till his beard became wet, and it was said to him, "You recollect paradise and hell and do not cry; but you cry on a grave?" He replied, "Verily, the Prophet of God has said the grave is the first stage of the journey to resurrection; if a person is saved from this, what comes later is lighter to him than this; and if a person is not saved from this, what comes later is harder (for him) than this." He added, the Holy Prophet had said, "I have not seen a sight more saddening than the grave." Tirmizi and Ibn Majah. Tirmizi says, it comes through only one chain of reporters.

OSMAN: When the Holy Prophet finished the interment of a corpse, he stood near the grave and said to his Companions, "Pray for your brother for forgiveness and firmness,[79] for at this instant he is being questioned." Abu Daud.

ABU SAID AL-KHUDRI: The Holy Prophet said, "Verily there are appointed for the grave of the unbeliever ninety-nine[80] serpents to bite him and sting him to the day of resurrection. If one of those snakes were to breathe upon the earth, no verdure would ever grow upon it." Al-Darimy and Tirmizi.

SECTION 3

JABIR: We went with the Holy Prophet to the funeral of S'ad Bin Muaz. After he had said the funeral prayers over Sa'd and the body had been put into the grave and it had been filled with earth, he (the Prophet) repeated

79. Prayer for firmness has reference to XIV, 27, (see the first report of this chapter). On this simple tradition is based the practice of endless and expensive ceremonies and prayers for the dead and of crediting to them the merit of the recitation of so many *paras* of the Quran or of so many Qurans, whereas the Holy Prophet meant nothing more than the natural piety which the living owe to the dead.

80. Ninety-nine signifies a large number. Tirmizi's report has the proverbial seventy instead. It is one's own deeds which appear as snakes in the world of spirit.

Subhan Allah (Glory be to God), and we did the same for a long time. Then he said *Allaho Akbar* (God is great), and we did the same. Then some one asked: O Apostle of Allah, why did you say *Subhan Allah* and *Allaho Akbar*? He said, "Verily, the grave of this good man was tight upon him, but God has now expanded it on our prayer." Ahmad.

IBN OMAR: The Holy Prophet said, this (S'ad) is a man over whom the throne of (the Almighty) moved and the gates of heaven were opened for him, and seventy thousand angels were present at his funeral. But the grave pressed tight upon him, until it was expanded for him.[81] Nasai.

ASMA BINT ABU BAKR: One day the Holy Prophet spoke of the torments of the grave in his sermon, and the Muslims wept and cried. Bukhari.

JABIR: The Prophet said when a dead man enters the grave, the sun appears to him as setting; so he sits up and rubs his eyes and says, "Let me say my prayers." Ibn Majah.

ABU HURAIRAH: The Holy Prophet said, verily the dead man sits up in his grave without fear or anxiety, and is asked, "What was your religion?" He says, I was a Muslim. He is asked, "And what dost thou say concerning this man (the Prophet)?" He says, "He is Muhammad, the Messenger of God, who brought us a clear message from God, and we believed in him." He is then asked, "Hast thou seen God?" He says, "It is not possible for any one to see God." Then an opening is made for him towards hell, and he sees the hell raging. Then he is told, "Look from what God hath saved thee." Then an opening is made for him towards paradise, and he sees its freshness and whatever is in it. He is then told, "This is the place of thy abode, because of the faith in which thou hast lived and died, and if God pleases, He will raise thee in it." And the bad man sits up in his grave in fear and anxiety, and is asked, "What was thy religion?" He says, "I do not know." He is asked, "But what dost thou say concerning this man (the Prophet)?" He says, "I

81. The report is self-contradictory, and both this and the foregoing tradition concerning S'ad bin Muaz are opposed to the Holy Quran and for this reason are unreliable. S'ad died, after several days of suffering, of wounds which he had received in the Battle of the Ditch, and was therefore a martyr, and about martyrs the Holy Quran says: "Consider not those who are killed in Allah's way as dead; nay, they are alive and are provided sustenance from their Lord, rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, being left behind them, have not yet joined them, that they shall have no fear nor shall they grieve. They rejoice in the favour and grace of Allah" (III, 168—170). The reports are obviously tendentious, being intended to support the practices referred to in note 79 above.

heard people saying something and I said the same." Then a crevice is opened for him towards paradise, and he looks at its freshness and whatever there is in it, and is told, "Look at those things which God hath withheld from thee." Then a hole is opened for him towards hell; he sees its raging flames, and is told, "This is thy abode, because of the doubt in which thou hast lived and died, and in which thou shalt be raised up, God willing." Ibn Majah.



CHAPTER VI

THE QURAN AND THE SUNNA

INTRODUCTION

ISLAM is based upon the Holy Quran. The Quran is the source as well as the final authority in all matters of faith and practice. But the Quran did not fall from heaven in a tightly bound volume, nor is it a superficial piece of literature which he who runs may read. It is the profoundest book known to the world, and it is a fact of common experience that the profounder a teaching the greater is the need of a master mind to expound it by word and deed. Also, there can be no greater authority on the exegesis of a teaching than the man who promulgates that teaching. The Quran was thus expounded by word and deed by the man to whom it was revealed, and the words and deeds of the Holy Prophet by which he expounded the meanings and spirit of the teachings of the Holy Quran are called his *Sunna*. The *Sunna* is thus the secondary source of the teaching of Islam as well as the norm of a Muslim's daily practice. Accordingly we have in the Quran (XXXIII, 21): "Certainly you have in the Apostle of Allah an excellent exemplar." In III, 30, Allah says to His Apostle, "Say: If you love Allah, then follow me; Allah will love you and forgive you your faults." Following the Prophet's *Sunna* is, therefore, the surest means of attaining God's pleasure and salvation in the hereafter. In brief, the Quran is the Muslim's book of faith and teaching, and the Prophet's *Sunna* is the demonstration of the manner and the spirit in which that teaching is to be translated into practice, and any divergence from that *Sunna*, technically called *bid'at* or innovation, which is likely to take men astray from the spirit, aims and purposes of that *Sunna*, or that teaching which the *Sunna* is intended to illustrate, is a negation of Islam and therefore sinful.

This has been the commonly accepted position among Muslims throughout their history and is also the sanest and soundest. But in our day some divergent views have also been expressed. They are :

1. That economic and political forces having changed the face of the earth, the Prophet's example cannot be of much use in the modern age, especially in mundane affairs, his own actions having been determined by the conditions of his own age.

2. That the *Sunna* of the Holy Prophet not having reached us in the same incontestably authentic form as the Holy Quran, we cannot rely upon it and should therefore abandon it altogether.

3. Basing their contention on the third Hadees in Section 2 of this chapter, *viz.*, "I have been given the Quran and with it that which is like unto it," some contend that Hadees literature, which contains the Prophet's *Sunna*, is of equal authority with the Holy Quran.

4. Directly opposed to this view are those who would confine themselves wholly to the Quran as the word of God and abjure Hadees as the word of a mere man.

These views are based on ignorance either of the forces that govern life or of the nature of the prophetic consciousness. The first view is as superficial as that of the literalists who understand by the Prophet's *Sunna*, not the spirit in which he acted, but the exact acts, in their objective form, which he did. For example, in the Prophet's day a man was beheaded with a sword, and I have heard of a pious Indian prince who believed that a

murderer should neither be hanged nor guillotined, but should be beheaded only with a sword. The Holy Prophet said, "Learn archery, learn archery, learn archery, and those who do not learn it are not of me." Now if a literalist insisted that to become a good Muslim one must learn archery, he would only invite ridicule, and justly so, because the Prophet spoke of archery not as a fetish, but because the arrow was one of the best weapons of the day, and the saying means that those who do not learn the use of arms and keep themselves fit to take up arms in the defence of their faith and freedom when the occasion calls, are not the kind of Muslims the Holy Prophet desired to raise and fall short of his ideal. Indeed, numerous examples may be quoted of literalists' exposing religion to general ridicule by their insistence on exactitude in matters which have not the least effect on one's efficiency in life or on the moral worth of one's actions. And it is this externalization and formalism of religion which has proved one of its greatest enemies in the modern age.

No doubt, the external material conditions of life have changed, but the feelings and motives that govern men's actions have not changed and never do change, and the Holy Prophet's *Sunna* concerns the regulation of these motives rather than the external forms of conduct to which these motives may give rise under different conditions. The Prophet wore the clothes his fellow countrymen wore; he ate the food they ate; he fought his wars and employed a war strategy well-known to his friends as well as to his foes, and in medical treatment of certain diseases he did what others did. He was not a prophet of tailors or cooks, of gardeners or military strategists, of physicians or surgeons, or indeed of any technology in any department of human activity. He was rather the prophet of moral excellence and spiritual enlightenment, and as such he is the teacher and exemplar for all ages; for the morals of clothing, eating, warfare and fighting disease have not changed and will never change. (See notes 88 and 103). His principle in the matter of technique and the manner of doing things, to which he gave expression on more than one occasion, was: when I find a better way of doing a thing, I give up the older way. On the eve of the battle of Badr he changed his camp at the suggestion of a follower, and the ditch was dug to defend Medina against the Meccan host at the suggestion of Salman the Persian. This spirit of ready adjustment to changed conditions and readiness to accept sound counsel is the Prophet's true *Sunna* and not the actual manner of fighting battles.

Nor are we in a position to say with certainty that his *Sunna* is inapplicable to modern conditions. In fact, it is a most dangerous position to take, because it needs but a short step to the position that the Quran is out of date and inadequate for modern requirements. We are passing through a critical period, and the men who hold this opinion are incompetent, by virtue of a defective education and narrowness of experience, to estimate the true nature of the politico-economic forces which have driven them to this opinion, or to forecast their probable consequences. Such an opinion should only be formed after a critical study of the Prophet's *Sunna* and of the modern politico-economic forces, which however is not the case.

The second view is born of sheer indolence and unwillingness to investigate. *Sunna* has two parts, the Prophet's words and his actions, especially those concerning religious and social matters of frequent practice, *e.g.*, prayer, Haj, Zakat, marriage, etc., etc. His *Sunna* in these matters has come from his days down to our own in unbroken tradition, so that the Muslims of the whole world, 'from China to Peru', act alike and have been doing so all through the centuries. Only a diseased mind will suspect the genuineness of this tradition. As to the words and the acts not of such frequent recurrence, given an intelli-

gent and straight-thinking mind, with the critical apparatus of sifting the Hadees we possess, it is not at all difficult to separate the true from the false. As a matter of fact, the false ones proclaim their own origin, provided the reader has dived somewhat deep into the Quran, without which such sure instinct is impossible of acquisition.

If the first view is superficial, the fourth is thoroughly stupid. Its protagonists hold that the Prophet received the word of God in moments of mental tension, *i.e.*, in trances, and delivered it to mankind while he himself remained wholly aloof, like the typing machine that transfers the writer's words on to paper but itself remains unaffected thereby. Psychologically this is possible, but it will be a case of pathology rather than of prophetic psychology. The subject of such trances will be but a spiritualist's medium and not a prophet, and his utterances may or may not have any use for mankind. Such a phenomenon may create an Ibn Seyyad ; it cannot produce a Muhammad (on whom be peace and the blessings of God). Mankind can believe only in a man who in his normal work-a-day life gives utterance to the highest truths and lives those truths, and what he conceives in moments of high mental tension, though exalted in expression or conception, is not different from it in essence or general trend. Such a man mankind will be willing to accept as their leader ; but the man who talks mysteriously in trances, but speaks and acts like a fool or a knave in normal life will be fit only for the mental hospital.

We may now turn to the third view which is the generally accepted view among Muslims and is also the most scientific, minus the contention that Hadees and the Quran stand on the same level. The Quran and the Hadees are not equal, because as a matter of fact they are not equal; one has only to compare their contents to see the difference that separates one from the other. The speeches of the Holy Prophet reported in Hadees were addressed to men of his own age, whereas the Quran gives the impression of being timeless. Also, the Quran is word for word the same as it was delivered by the Holy Prophet, which is certainly not the case with Hadees. And how can Hadees be placed on the same level with the Quran, when its own authenticity is judged by reference to the Quran ?

All the same it is undeniable that the Holy Prophet " was given the Quran and with it that which is like unto it." That something is designated variously in various places in the Holy Quran. In IV, 113, we have: " Allah has revealed to you the Book and the *Hikmet* (wisdom)," which means that *Hikmet* or wisdom is something separate from and additional to the Quran. Similarly we have in LXVII, 2: " He it is who raised among the illiterates an Apostle from among themselves, who recites to them His communications, and purifies them, and teaches them the Book and the *Hikmet*." Abraham prays for the advent of our Holy Prophet (II, 129), " O Lord, raise up among them an Apostle from among themselves, who shall recite to them Thy communications, and teach them the Book and the *Hikmet*." The Holy Prophet's ministry is characterised thus in II, 151, " We have sent among you an Apostle from among yourselves, who recites to you Our communications and purifies you and teaches you the Book and the *Hikmet*." And again in III, 163, " He raised among them an Apostle from among themselves, who recites to them His communications and purifies them and teaches them the Book and the *Hikmet*." These verses show that *Hikmet* (wisdom) is something separate from and additional to the Quran. The same distinction is made between the two again in II, 231, " And remember the favour of Allah upon you and what He has revealed to you of the Book and the *Hikmet* ;" and in XXXIII, 34, " And remember what is recited in your houses of the communications of

Allah and the *Hikmet*." This *Hikmet* is granted to all the prophets. (See the Quran: II, 251; III, 80; IV, 54; V, 110; XXXI, 12; XXXVIII, 20).

Now what is this *Hikmet* or wisdom? It is what in the language of the mystic is called the inner light. And it is truly a light. One who has this light actually feels as if a powerful light has been lit in his inner self, a light that illumines every hidden corner of the heart and enables it to see the facts of objective experience as well as spiritual truths in their true proportions. And this light is not merely light; it is something vital. The biologist says the male sex organs pour what is called the hormonal fluid continuously into the blood stream, that all one's virility and vitality, one's poetry, one's dreams, ideals and ambitions are due to this hormonal fluid. Exactly in the same sense is this light vital; for it is born of one's spiritual struggle and its birth signifies the spirit's conquest over evil. It enables one to see truly and forces one to keep to the right path and shun evil. It is not the light of intellect. Intellect is but darkness and scholarship but so much printing ink in comparison with it. One may be ever so clever and ever so learned, one may have all the books of the earth on the tip of one's tongue, yet one's feet may not be steady in the combat between the baser self and the higher self. The learned and the intelligent are not necessarily the virtuous; for both learning and intellect can be prostituted to evil ends. But not so that inner light which once born never permits one to waver, enables one to see the right course clearly, lashes one to keep on to it steadfastly, and gives one the necessary strength to do so. It enables one to say, "This is right because I say so; that is wrong because I say so." It is this light which the Holy Quran seeks to create in the hearts of men (XIV, 1; LXV, 11). It is the fountain of light and truth made to well from the hearts of God's elect ones (LXXVI, 6). It is the light in which men of faith walk (LVII, 28), the light which shall run in front and on the right of those in heaven (LXVI, 8). Besides *Hikmet*, the Holy Quran also employs some other words to describe the prophetic consciousness, *viz.*, *'ilm* (knowledge), *hukm* (decision or judgment), *sharh-i-sadr* (expansion of the breast) and *ira'at* (sight), as in the following verses: "When he (Joseph) attained his maturity, We gave him *Hukm* and *Ilm*" (XII, 22); "And Lot, We gave him *Hukm* and *Ilm*" (XXI, 74); "And to each one (David and Solomon) We gave *Hukm* and *Ilm*" (XXI, 79); "We gave him (John) *Hukm* and *Ilm* while yet a child" (XIX, 12); "These (prophets) were they whom We gave the book and *Hukm* and prophethood" (VI, 90); Moses prayed: "My Lord, expand for me my breast" (XX, 25); and the Holy Prophet is addressed, "Have We not expanded for thee thy breast?" (XCIV, 1); and finally in IV, 105: "We have revealed to thee the Book with the truth that thou mayst judge between people by what Allah has made thee see."

This inner light or sight or knowledge or power of judgment or expansion of the breast is available to all who care to seek it, as the Holy Quran says, "He bestows the *Hikmet* on whom He pleases, and whoever is granted the *Hikmet* is given a great good indeed" (II, 269). The degree of this enlightenment depends upon one's natural aptitude and one's efforts, and as a prophet is to be the guide of his people, he is granted it in such a large measure that his judgments concerning questions of social justice or morality and spiritual life become unerring and infallible. The Islamic dogma that prophets are immune from all errors is, therefore, psychologically quite sound. Our Holy Prophet was to be the spiritual leader of the whole mankind and the pattern of social and political morality for all ages to come, and one cannot imagine the abundance of the inner light and its degree of purity and perfection, which must have been granted to him in order to

make him equal to the task which was imposed upon him.

Truth is far too deep and far too many-sided to be locked in words. It is a literary miracle of the Quran that it has achieved that seemingly impossible thing. But it speaks to every man in the measure of the inner light he possesses. We all possess the Quran and read it, but how different is our reading! One reads and cannot see beyond the surface. To another a single word calls up a whole world of thought, fresh, vigorous, throbbing with life. And a man like Ali could say, "I am the speaking Quran." How much deeper then must have been the insight into the meaning of the Quran of him to whom it was revealed? He saw into the innermost depths of reality; and he lived that knowledge so completely that truth became part and parcel of his being, the same as the food we eat becomes part of our being. Truly said Lady Ayeshah when questioned about the morals of the Holy Prophet: "His morals were the Quran." And Iqbal seems to have had a similar vision when he said:

یہ راز کسی کو نہیں معلوم کہ مومن قاری نظر آتا ہے حقیقت میں ہے قرآن

"None knows the secret that the believer, though he looks to be its reader, is in truth himself the Quran." For three-and-twenty years he poured out his soul and still found the fountains bubbling. Thousands of suits were brought before him for decision, and thousands came to ask him questions of morality, conscience, religion and spiritual life, and he answered their questions forthwith, on the spot, without faltering and without hesitation, and he is not known ever to have made a mistake. How did he manage it? Through intellect? Certainly not; for even the wisest men cannot guard themselves against errors. He did it by virtue of that inner light, of which we have spoken above. Intellect works on concepts, indirectly, slowly, and frequently flounders in the process, for it perfects itself only by mistakes; whereas a prophet's *hikmet* or *ilm* or the inner light works intuitionally, perceptually because it sees direct, and therefore forms its judgments on the instant; and for that very reason its judgments are infallible. The difference between the man of learning and the man of inner light is beautifully brought out in the Gospel of Matthew (VII, 29), where the multitudes wonder at the preaching of Jesus, "for he taught them as one having authority, and not as their scribes."

This is, then, why the Holy Prophet's *Sunna* forms such an essential part of the Muslim's faith. To discard this source of knowledge amounts in truth to shutting one of the principal gates to the knowledge of the Quran and all it stands for. (For a scholastic view of the question the reader may turn to Syed Sulaiman's *Seerat-un-Nabi*, Vol. IV, pp. 13—186).

SECTION 1

AYESHAH: The Holy Prophet said, "Whosoever fabricates anything and ascribes it to our religion, whereas it does not form part of it, he is accursed."[82] Both agree.

JABIR: The Prophet of God said, "Verily the best word is the Book of God, and the most excellent way[83] is the way of Muhammad; and the

82. This is a warning against the fabrication of doctrines and practices which are not sanctioned by the word of God or the practice of His Apostle.

83. Practice, or the manner of life and practice of religion.

worst of all things are those which are fabricated, and every innovation is straying from the right road." [84] Muslim.

IBN ABBAS: The Holy Prophet said, "The most hateful in the sight of God are three persons: firstly, the transgressor of the *Harem*; secondly, the one who seeks to introduce into Islam the ways of the Days of Ignorance, and thirdly the one who claims the blood of a man without just cause, in order to shed his blood." [85] Bukhari.

ABU HURAIRAH: The Holy Prophet said, "The whole of my people shall enter paradise except he who denies me." He was asked, "Who is a denier?" and he replied, "He who obeys me will go to heaven, and he who disobeys me denies me." Bukhari.

JABIR: A company of angels came to the Holy Prophet, while he was asleep, and they said to one another, "Verily there is a parable for your friend (*viz.*, the Holy Prophet), so let us relate it." One of them said, "But he is asleep," and another replied, "Only his eyes are asleep, but his heart is awake." [86] And they said: The parable is that of a man who hath built a house, and prepared a feast therein, and sent out a caller. Those who will accept (the call of) the caller will enter the house and eat of the feast, while those who do not accept him will not enter the house and will not eat of the food." Then the angels said, "Explain it clearly, that he may understand." Some said, "But he is asleep"; and others said, "His eyes are asleep, but his heart is awake." Then the angels said, "The house is paradise, the builder is God, and the invitor is Muhammad. Therefore he who obeys Muhammad, verily obeys

84. *Bid'at*, sometimes rendered *heresy*, literally means an innovation, and denotes in religious terminology that kind of innovation which has no sanction behind it from the Quran or from the practice of the Holy Prophet, and is opposed to both in spirit or deed. It is not mere newness that is placed under the ban; an innovation, to come under the ban, must be opposed in spirit or intention or effect to the word of God or His Apostle or the latter's practice. The practice, for example, is for the Muezzin to sound the call for prayers, and for the Imam to recite the prayers and to give a sermon on Fridays. The Muezzin's cry, in this noisy age, does not go far, and but a few hear the Imam's voice. A loud-speaker would carry the Muezzin's call far and wide, and the Imam's voice to every one in the congregation, however large. So, though the loud-speaker is an innovation, it does not come under the ban. Two innovations named and condemned in this chapter are the institution of monasticism and the introduction of burdensome practices which repel people from religion and make it difficult for others to follow.

85. *Harem* means sanctuary and applies here to the sacred territory of Mecca, in which bloodshed of every description, including the killing of wild game, is forbidden. The third person condemned is one who brings a false charge of murder against an innocent man in a court of justice with a view to bringing him to the gallows.

86. This shows that the event was seen in a dream.

God, and he who disobeys Muhammad, verily disobeys God; and Muhammad is the separater of the true and the false among men." Bukhari.

ANAS: A party of three persons came to the wives of the Holy Prophet to ask about his manner of worship. When they were informed of it, they thought it too little and said, "What are we as compared with the Holy Prophet? God has forgiven him his sins, the former as well as the later." Then one of them said, "I shall pray the whole night through always." Another said, "I shall always fast and shall never eat during the day," and the third said, "I shall avoid women and shall never marry." Then the Apostle of Allah came to them and said, "Are you the people that say so and so? Behold, I swear by Allah that I fear Allah more than you do, and am more jealous of my duty to Him than you; but I fast and I eat also; I say my prayers and sleep also, and I marry; and those who turn away from my way are not of me."[87] Bukhari and Muslim.

'AYESHAH: The Prophet did an act and permitted others to do the same. But some people refrained from it. When a report of it reached the Holy Prophet, he gave a public sermon, in which, after giving praise to Allah, he said, "What is the matter with these people who refrain from a thing which I do? I swear by God, in things concerning God I know better than they do, and I fear God more than they do." Both agree.

87. This tradition throws light on the nature of the innovations denounced by the Holy Prophet. The Prophet was not teaching a religion which should serve as a passport to heaven. The religion of the anchorite and the monk is based upon the belief that the world is essentially an evil place, governed by the devil and not by God (in Christian theology Satan is called the 'Prince of this world'), and one's salvation demands that one should fly from it. All systems of monkery and renunciation, Eastern or Western, are based upon this belief which is essential to all dualistic faiths. Islam, being on the contrary a monotheistic faith, is *weltbejahend* and makes no difference between the life of the world and religion. It accepts the world as a place created by God for man to live in and the life of the world as a battle-field in which one might prove one's worth, and its aim is to spiritualize this life, *i.e.*, so to spiritualize the heart of man that he may perform his functions of daily life, his buying and selling, his sowing and reaping, his marrying and begetting, in fact all that one's place in the family of man lays upon one's shoulders, 'in the fear of Allah'. Every commandment and every teaching of Islam has a reference, direct or indirect, to the life of this world, without which Islam becomes empty of all its content. Only by this spiritualization of the life of the world may one achieve salvation in the hereafter in Islam. Any practice, therefore, which renders one unfit for or oblivious of one's place in the world's life, is opposed to the purposes of Islam, is sinful and is justly condemned. Compare the following *Hadees* reported by Bukhari from Abdullah bin Amr who was asked by the Holy Prophet one day if it was not true that he prayed all night and fasted the whole day. On his replying in the affirmative the Holy Prophet said, "If you do

RAFI' BIN KHADIJ: When the Holy Prophet came to Medina, the people were impregnating the date-palms. He asked them what they were doing, and they said, "It is an ancient custom." The Prophet said, "Perhaps it would be better if you did not do it." So they left it off, and the trees bore less fruit. The people complained to the Holy Prophet who said, "I am no more than man; when I order you anything respecting religion, receive it, and when I order you of my own opinion (namely, concerning the affairs of the world), then I am but a man."[88] Muslim. Another report adds, 'You know the affairs of your world better.'

ABU MUSA: The Prophet of God said, "I and the message with which God has sent me are like unto a man who came to a people and said: O my people, verily I have seen an army with my two eyes, and surely I am the naked warner;[89] therefore save yourselves, save yourselves. A part of his people obeyed him and decamped by night and went away in time and escaped.

that, your eyes will sink and your body will get emaciated. Verily your self has a right on you and your wife has a right on you. Therefore fast as well as eat; pray at night, but sleep also." The Prophet's view of religion was vigorous and manly, removed far and away from the religion of self-suppression so loved by the monkish mind.

88. The people of Mecca were traders and knew nothing of agricultural operations, their land being wholly unfit for cultivation. Being a Meccan, the Holy Prophet too did not know the biology of gardening, and the mistake was quite natural. Our conduct in life has two aspects, technical and ethical. The technique changes with the growth of knowledge and skill, but the ethical aspect, which has reference to man's inner self, remains the same throughout the ages, because man in his essential inner self never changes. The Red Indians of the uplands of Peru chew coca leaves as we in India chew betel leaves. European skill and scientific acumen extracted cocaine from the leaves of coca. As a local anasthetic and as a nervine tonic, cocaine is a wonderful preparation. But it can also be used for the promotion of crime and immorality. Now, your manner of preparing cocaine is a matter of skill and knowledge, and it may change any time; but it is open to you to be honest or cheat the public in the course of manufacture, and it is also open to you to employ the stuff for alleviation of suffering or promotion of crime and immorality. This aspect of our activity never changes. The Holy Prophet was not a technician, and besides the biology of gardening, in the technique of many other things he could have made a mistake. It was in the moral aspects of human activity that he was the voice of God; it was with regard to the moral excellence or badness of actions that his pronouncements were unerring, and it is in this respect that he is our infallible pattern and exempler. Not the manner in which he did a thing, but the spirit in which he did it should be our guiding principle. Note with what noble frankness he confesses his limitations as a mere man. He has no such petty vanity that makes small men argue interminably to prove themselves in the right when they are manifestly in the wrong. That *Sunna* of frankness will remain a source of light and guidance to men as long as they live on this earth.

89. According to an Arab custom, when a man wanted to warn his people of an impending danger, he tore up his clothes and cried the warning aloud.

But a party disbelieved him, and remained in their place. So the army came upon them and slew them and wholly uprooted them. This is the parable of those who obey me and follow the religion I have brought, and of those who disobey me and give the lie to the truth with which I have come." Bukhari and Muslim.

ABU HURAIRAH: The Holy Prophet said, "My case is like that of a man who kindles fire. When all around the fire becomes light, moths and other insects that fall into fire begin to fall in it, and though he tries hard to keep them from it, they thwart him and fall into the fire. Thus do I strive to hold you back from the fire, but you are pushing blindly into it. Bukhari. Muslim has a similar report, but adds at the end: The Prophet said, "The same is the case with you and me. I am striving to hold you back from the fire and cry: Come to me and save yourselves from the fire, come to me and save yourselves from the fire. But you are thwarting me to fall headlong into the fire."

ABU MUSA: The Holy Prophet said, "What Allah has sent me with of guidance and (divine) knowledge is like the plentiful rain, which falls on a land. There is a piece of good land in it. It receives the water, with which grows much green grass and hay. There is a hollow piece of land which retains the water, by which men benefit; they drink and water (their cattle) and use it for cultivation. But some of the rain falls on a hard parcel of land; it retains no water and nothing grows thereby. These are the similitudes of the man who applied his understanding to the religion revealed by Allah and profited by the message I have been sent with, and learnt it himself and taught it to others, and of the man who did not lift his head (*i. e.*, gave no attention) to it and did not accept the guidance Allah has sent me with." Bukhari and Muslim.

ABDULLAH BIN OMAR: I went to the Holy Prophet one day at noon, when he heard the voices of two persons disputing about the meaning of a verse of the Quran. He came to us and signs of anger were visible in his face, and he said: Those before you were ruined for no other reason than that they differed about the meaning of the book of God."[90] Muslim.

90. The tradition, while it forbids useless religious controversies, points to a fact writ large in the history of religions. Religion is something to live upon, and as long as men regard it as a spiritual discipline and try to form their lives in the light of it, they hardly ever differ. One is too busy in one's own spiritual struggles to indulge in word-wars with others. But when this spiritual urge weakens, when zeal for righteousness wanes and religion becomes a matter of mental exercise, men fall headlong into controversies; they become frightfully anxious about the correctness or incorrectness of others'

S'AD BIN AL-WAQQAS: The Holy Prophet said, the greatest sinner among the Muslims is he who asks concerning a thing which was not forbidden to men, but became forbidden on account of his questioning."[91] Both agree.

beliefs and take no end of delight in proving others to be heretics and Kafirs, while they remain supremely indifferent to the morality of their own words and deeds. Religious controversies most often lead to bigotry, narrow-mindedness and fanaticism, and it is a rare one, almost a superman, who can keep his head level in the heat of argument. In the desire to score a victory, one distorts the opponent's words and at times deliberately tells lies. The debater tries to shut the opponent's mouth and but rarely tries to convince the heart. In fact, the spirit of controversy is the worst enemy of religion, and once the disease enters the constitution of a race, it becomes hard to eradicate. Only a rare one can escape the spiritual ruin controversy brings in its train.

91. Cp. the Holy Quran V, 77, 101, 102 : " Say, O followers of the book, be not extravagant in your religion without good reason, and do not follow the low desires of people who went astray before and led many astray, and went astray from the right path.....O you who believe, do not put questions about things which, if declared to you, may put you to hardship, and if you question about them when the Quran is being revealed, they will be declared to you ; Allah pardons this, and Allah is forgiving, forbearing. A people before you indeed asked such questions, and then became disbelievers through them." The reference is to the Jews whose excessive devotion to juristic piety gave birth to Pharisaism which has become synonymous with hypocrisy. Modern researches in Jewish history show that one of the principal causes of the destruction of the Jews as an independent nation was their excessive devotion to juristic piety. " This people who knoweth not the law is cursed "(Jn. VII, 49), said the ancient Jewish Rabbi. " What saith the law ?" asked the ancient Israelite at every step in life, and with that he went to his doom. Legalism tends to externalize religion and thereby impoverishes the life of the spirit, and it made life an intolerable burden for the Jews. To cite an example. The scribes proceeded to expound the law as follows : Temples of idol-worship were generally located in sacred groves. The Jews were forbidden to go to the groves as a first step. As a second, cutting wood in the groves was forbidden, and finally it was declared that bread baked and the food cooked with fuel brought from those groves were unclean, unfit for a Jew to eat. So, to avoid one fetish they created another, that of the law. The Musalman *Ulama* have followed closely in the footsteps of the Jewish Rabbis in their insistence on minor prescriptions of the law and making formal exactitude in the observance of ceremonial ordinances the hall-mark of piety. Most sectarian disputes originate in the observance of ceremonial practices, so that a Shia cannot pray with a Sunni congregation, and a Sunni cannot pray with a Shia congregation, and the Hanafi's prayer gets vitiated beyond repair when the Wahabi says 'Amen ' aloud. A case of this nature once went to the King's Privy Council ! Similar disputes take place with regard to the position of the hands in prayer, whether they should be on the breast or below the navel !

Every legal prescription puts a limit to one's freedom of choice, whereas freedom is essential to responsible conduct as well as to spiritual development. No freedom, no spiritual growth. (See my booklets *Muhammad the Prophet* (Ch. III) and *The Last Prophet* (Ch. VII). Islam aims at disciplining the individual to a degree that he may become a

ABU HURAIRAH: The Prophet said, "In later times there will be cheats and liars who will relate to you Hadees traditions, which neither you nor your fathers ever heard before. Therefore avoid them and don't let them lead you astray and throw you into contention and strife."[92] Muslim.

ABU HURAIRAH: There were people of the book (*i. e.*, Jews) who read the Torah in Hebrew and translated it into Arabic for the people of Islam; so the Holy Prophet said, "Do not affirm what the people of the book say, nor give them the lie,[93] but say: We believe in God and in that which has been revealed to us and in what was sent to Abraham and Ishmael and Isaac and Jacob and the tribes, and in what was given to Moses and Jesus, and in what was given to the (other) prophets from their Lord; we make no distinction between any of them, and to Him we submit" (II, 136). Bukhari.

ABU HURAIRAH: The Holy Prophet said, "It is sufficient to render a man a liar that he relates everything he hears."[94] Muslim.

IBN MAS'UD: The Holy Prophet said, "There was no prophet raised among a people by God before me but found helpers and friends from among his followers, who followed his way and obeyed his injunctions. After them

law-giver unto himself, that he may be able to say: "This is right because I say so; that is wrong because I say so." This manner of growth is possible only through spiritual freedom. The Holy Prophet forbade minute questioning about the prescriptions of the law, because every pronouncement of his would have become a binding law upon every Muslim up to the day of judgment, which would have defeated the very purpose he had in view, namely, the free growth of the individual. Note the words 'forgiving, forbearing' in the verses quoted above.

92. This is a fine example of Hadees reported in the sense rather than in literal accuracy. The words put in the Holy Prophet's mouth are obviously of one of a later age, who was admonishing his contemporaries.

93. This means as much as to say: Don't enter into controversies with them. The warning was very necessary at the time, because the Jews of Medina were people of learning, and not only pastmasters in the art of argumentation, but, as pointed out by Wellhausen in *Medina vor dem Islam*, they were addicted to arguing, and as is usual in such cases, their argumentation was clever rather than honest. The Arabs on the other hand were a simple folk, unsophisticated and straight-thinking, wholly incapable of cleverness in argument. For their mental peace it was necessary that they should not enter into any argument with the Jews at all. But grave doubt is cast on this report by the fact that Jews had been expelled from Medina before Abu Huraira arrived in the city.

94. Cp. the Holy Quran XVII, 36: "And do not follow that of which thou hast no knowledge: verily the hearing and the sight and the heart all of them shall be questioned about it." One must inquire and make sure before one believes or repeats what one hears. This is a duty one owes to one's fellow beings. Lies and slanders cut at the root of social peace. How many wrongs and how much injustice would be uprooted from the world if this simple rule were followed!

came their unworthy successors who taught (others) what they themselves did not practise, and did what they were not commanded to do. Therefore, whoever strives against them with his hand is a *Momin* (one possessing *Iman*, a believer), and whoever strives against them with his tongue is also a *Momin*, and whoever strives against them with his heart, he too is a *Momin*. But beyond that there is no *Iman* even of a grain of mustard." [95] Muslim.

ABU HURAIRAH: The Prophet of God said, "Whoever invites others to the right path will have a reward equal to the rewards of those who follow his direction without their rewards being lessened thereby in the least bit, and whoever invites others to the way of evil will be guilty of a sin equal to the sins of those who follow his direction without their sins being lightened thereby in the least bit." [96] Muslim.

ABU HURAIRAH: The Holy Prophet said, "Islam commenced poor, and it will return to as it was at its beginning; so let the poor rejoice who remain firm." [97] Muslim.

95. The Hadees mentions three grades of Jihad: firstly, active opposition to evil by all means required by the situation; secondly, disapproval by word of mouth if one has not the courage or the power to offer active opposition; thirdly, disapproval in the heart if one has not the courage even to utter it in words. This is the lowest degree of righteousness. But if one does not disapprove of evil even in one's heart, it means that one is dead to all sense of right and wrong, which means that that person has no *Iman*. Of course, here as elsewhere *Iman* means the moral sense. (See notes 4, 45).

96. The Hadees embodies two principles, both of which are fundamental to Islam, *viz.*, the principles of personal and social responsibility. Ignorance of the law is no excuse for crime, nor can one plead for the mitigation of one's guilt on the ground that one was misled by another, because every one has been given the gift of intelligence which one is under a religious obligation to employ. Having been given the power of judgment, one cannot escape the responsibility for making good use of it. So, if you are led astray by bad companions, that circumstance in no way lessens your guilt.

The social responsibility arises from one's place in society and is determined by the degree of influence one exercises directly or indirectly. A ruler or one in high office, a public speaker or an editor, who makes bad use of his position or opportunity, or a moneyed man who makes bad use of his money, or who gives his money to an apparently public cause but fails to see whether it is well-spent or ill-spent and whether he is not turning beggars into oppressive tyrants thereby, may spread corruption far and wide, and must in simple justice be held responsible for all the mischief they do. However humble a person may be, it is difficult to name any large variety of actions which do not affect the well-being or the morals of others in a more or less wide circle. The same principle of social responsibility is contained in another saying of the Holy Prophet reported by Bukhari: "Every one of you is a shepherd and shall be questioned about his flock (or trust)." This embraces all the civic and political duties that lie upon the shoulders of every citizen of a country.

97. It is not quite clear what it means or to what times the prophecy relates, though

ABU HURAIRAH: The Apostle of Allah said, "Verily *Iman* will draw itself towards Medina as a snake towards its hole."[98] Both agree.

SECTION 2

RABIAH JURASHI: The Holy Prophet was told in a dream that his eyes may sleep, but that his ears should hear and his heart should comprehend. So he said: My two eyes sleep, but my two ears hear and my heart understands. The Holy Prophet related: It was said to me a chief built a house and prepared a feast and sent out a messenger (to invite people to the feast). So whoever accepted the messenger entered the house and ate of the feast, and the chief was pleased with him; and whoever did not accept the messenger, he did not enter the house and did not partake of the feast, and the chief was angered with him. The chief, he explained, is Allah; the messenger is Muhammad (on whom be peace and the blessings of Allah); the house is Islam and the feast is paradise.[99] Darimy.

ABU RAAFI': The Holy Prophet said: May I not find any of you who, reclining (proudly) on a sofa, says when a word reaches him of what I have enjoined or what I have forbidden, "I do not know; we do not find it in the Book of Allah; we follow that alone." Ahmad, Abu Daud, Tirmizi, Ibn Majah and Baihaqi (in *Dalail-un-Nubuwa*).

MIQDAM BIN M'ADIKERIB: The Holy Prophet said, "Know for certain that I have been given the Quran and with it that which is like unto it. Behold, there comes a time when a well-fed person reclining on a lofty seat will (arrogantly) say, hold fast to this Quran; and what you find therein as lawful, take it to be lawful; and what you find therein as unlawful, hold it to be unlawful. Verily, what the Prophet of God has declared unlawful is like what God has declared unlawful. Know, then, that the flesh of the tame ass is not lawful, and likewise the flesh of all animals of prey; and you are forbidden to pick up anything belonging to one who is under the protection of a treaty with you, unless it be a thing of no value which its owner has no use for. And when a guest comes to a people, they should give him to eat; if they do not give him to eat, he may take from them what he needs for his food.[100] Abu

without doubt it is the poor who bear the burden of religion, especially in periods of social decay or excessive material prosperity.

98. The Hadees probably refers to the early days of the migration to Medina, when the migration was declared an obligatory duty for all Muslims.

99. This is an instance of a good Hadees being spoilt in reporting.

100. The wording of this Hadees, as of the one following, is not very happy, though the principle it embodies is true; namely, that things declared lawful or unlawful by the

Daud. Darimy's report is similar, and Ibn Majah agrees up to 'what God has declared unlawful'.

'IRBADH IBN SAARIYAH: The Prophet of God was standing and said, "Does any one of you, sitting proudly in his high chair, suppose that God has not forbidden anything except what is stated to be so in the Quran? Beware! for verily I swear by God that I have ordered and commanded and prohibited things, which are as in the Quran or more. And God has not made it lawful for you to enter the houses of the people of the book (Jews or Christians, but meaning all non-Muslims) without their permission, or that you beat their women or eat their fruits, when they have paid you what is due from them." [101] Reported by Abu Daud. One of his reporters is Ash'ath bin Sh'ubata al-Missisi whose veracity has been questioned.

'IRBADH: The Holy Prophet said prayers with us one day, after which he turned his face towards us and gave us a very moving sermon, so that eyes flowed at it with tears and the hearts trembled, when a man said, "O Prophet of God, it is as if it were a farewell admonition; therefore make us a bequest." The Holy Prophet said, "My testament is that you should fear God and render willing obedience (to one put in authority over you), although he may be a black slave; for those amongst you who may live after me will soon see great differences. Therefore hold fast to my way and to the way of my rightful successors, who are rightly directed. Stand firmly by it and hold it tight (as) with the teeth. And beware of fabrications, for every fabrication is heresy, and every heresy leads astray." [102] Ahmad, Abu Daud, Tirmizi and Ibn Majah. The last two, however, make no mention of prayer.

ABDULLAH BIN MAS'UD: The Holy Prophet drew a straight line [103] for us and said: This is the path of God; after which he drew several

Holy Prophet in addition to what has been declared lawful or unlawful in the Holy Quran must be accepted as such by all Muslims, because the Holy Prophet is naturally the best exponent of the intentions of the Holy Quran. The permission to a stranger to take what he needs for his food when the same is not willingly supplied to him by others seems to have reference to a dictum of the law. Theft is punishable under the law by the amputation of a hand of the thief; but one who steals food in time of scarcity stands as an exception; the law does not permit the cutting of his hand.

101. That is, when they have paid the legal taxes.

102. "For those amongst you.....who are rightly directed" is an obvious interpolation, because the differences arose after the death of the third Caliph and the term "rightful successors" (*Khulafa-i-Rashidin*) is of still later origin. There could be no question of *Khulafa-i-Rashidin* in the time of the Holy Prophet or even in the times of those Caliphs.

103. There can be only one straight line between two points, and all other lines drawn to join the two points must diverge from the straight path. Similarly, the line of

other lines on the right and left side of it, and said : " These are roads, upon every one of which is a devil who calls mankind towards his own way ;" upon which the Holy Prophet recited this verse (VI, 154) : " Know that this is My path, the straight one ; therefore follow it, and do not follow other ways which will lead you astray from His way ; this is what He has enjoined upon you, so that you may guard against evil." Ahmad, Nasai and Darimy.

ABDULLAH IBN AMR : The Holy Prophet said, " Not one of you has (true) *Iman* till his desires are subjected to what I have brought."[104] Nawawi says this tradition is authentic.

truth is only one, and any other line which does not coincide with the one must diverge from the path of truth. Temporal changes may and do necessitate change in the line of conduct, but the motive behind that conduct must remain the same, because man in essence never changes, and it is the motive, the unswerving pursuit of truth or the unshakable determination to seek the pleasure of Allah under all conditions and circumstances, that constitutes the straight path. Albert Schweitzer (*Geschichte der Leben-Jesu-Forschung*, 1913, p. 634) explains : "In every philosophy of life something temporal and something supratemporal stand close by and mix with each other, because the philosophy is but the interpiercing and moulding of the perceptual world by a will. The perceptual world is subject to change ; for this reason there exists no philosophy of life, however great and profound it may be, which does not contain something impermanent and transitory about it. But the will itself is timeless (or supra-temporal). It reveals the fundamental and unfathomable being of a personality and also determines the ultimate and basic outlines of its philosophy of life. The perceptual world may change ever so much, and corresponding to this change there may follow far-reaching differences in older and later views of life ; still these differences go in reality only as far as the differences in the directions of different wills which have given birth to those views. The differences brought about by changes in the perceptual world are after all of a secondary nature, even though they may appear to be very important, because the same (supra-temporal) will, however different the perceptual world in which it manifests itself, will always create those philosophies of life, which correspond to and fit in with its nature." This is a valiant attempt to rehabilitate the Christ of the New Testament, whom Schweitzer has otherwise blown into thin air. But the principle he has enunciated is thoroughly sound, and it is owing to our neglect of this principle that religion has become a drag on progress, and the modern man, driven onward by world forces, has become impatient of religion itself, whose sole function however is to discipline the will in things which are supra-temporal and never change. It may also be pointed out in passing that the greatness of a man must be judged by the measure in which he has risen above the limitations of time and space and identified himself with humanity itself, which is changeless in its essence. This is the peculiar merit of the Founder of Islam, who is addressed in the Quran simply as ' man ' (XXXVI, 1), that is, one who represents the essence of humanity in his person, the true type of manhood, and in the same sense is to be understood the phrase *Abdo-hu* (servant of Allah) so frequently applied to him in the Quran. Representing in his person as he does the highest in man, naturally he becomes the pattern of conduct, the exempler in whose footsteps every one must follow. That is why his *Sunna* is so binding.

104. That is, the heart and all possible motives which can move it to action must

BILAL BIN AL-HARITH MUZUNI: The Prophet of God said, "He who revives any of my *Sunna* which has died away after me, he shall have a reward equal to the rewards of those who act upon it without their rewards being reduced thereby in the least bit; and he who introduces some evil innovation which Allah and His Apostle do not approve, shall be guilty of a sin equal to the sins of those who act upon it, without their sins being mitigated thereby in the least bit." Tirmizi. Ibn Majah reports the same tradition from Kathir bin Abdullah bin Amr, who reported it from his father and the latter from his own father, *i.e.*, Kathir's grandfather Amr.

AMR BIN AUF: The Holy Prophet said: "Verily, religion will rally into the Hijaz as a snake rushes to its hole, and it will plant itself firmly in the Hijaz, as a mountain goat walks firmly on mountain tops. Indeed, religion began in poverty and it will return to the state in which it began; let the poor therefore rejoice; for they will reform what the people have corrupted of my *Sunna*." Tirmizi.

ABDULLAH BIN AMR: The Holy Prophet said, "Verily, there will come a time when my people will behave as the Israelites behaved; they will be like the two shoes of a pair, so much so that if any Israelite has ever committed incest with his mother, one of my people will do the same. Verily, the Israelites were divided into seventy-two sects, and mine will divide into seventy-three, and all of them will go to hell except one." They said, "Which one will it be, O Prophet of God?" He said, "The religion which is professed by me and my friends." Tirmizi. Ahmad and Abu Daud report from Muaviya: "Seventy-two sects will go to hell, and one to paradise, and this is the *Jamaat*. Indeed, from among my people will rise sects who will be infected through and through by their own low desires, like hydrophobia, which infects its victim through and through and leaves not a vein or a joint without its taint."[105]

be chastened by the discipline of Islam. This is the meaning of surrender or resignation implied in the term 'Islam'.

105. Seventy or seventy-two means numerous, and seventy-three is meant only to emphasise the largeness of the number. The exception applies to no particular sect, and Imams Ahmad and Abu Daud's report points out the characteristics of the misguided sects. They are those who insist on keeping themselves in separate groups through the obstinacy, selfish greed or wrong-headedness of their leaders, whereas the people, the *Jamaat*, destined for paradise, are those who follow the path of single-hearted purity, unalloyed by any selfish motive, which characterised the conduct of the Holy Prophet and his immediate Companions; for they are the true successors to the heritage of Muhammad (on whom be peace and the blessings of Allah) and his Companions.

IBN OMAR: The Prophet of God said, "Verily God will not let my people agree on an error. The hand of Allah is with the *Jamaat*, and whoever separates will be thrown into hell."[106] Tirmizi.

IBN OMAR: The Prophet of God said, "Follow the great mass; for whoever separates is singled out for hell." Ibn Majah.

ANAS: The Prophet of God said to me, "My son, if you are able, keep your heart free from malice towards any one from morning till evening and from evening till morning." Then he said, "My son, this is my way; and whoever loveth my ways, verily he loveth me, and he who loveth me will be with me in paradise." Tirmizi.

ABU HURAIRAH: The Holy Prophet said, "Whoever holds fast to my *Sunna*, when corruption prevails in my people, his reward will be equal to that of one hundred martyrs."[107] Baihaqi.

JABIR: When Omar came before the Prophet and said, "Verily we hear stories from the Jews which sound pleasing to us; wilt thou allow us to write down some of them?" the Holy Prophet said, "Do you waver in the faith, as the Jews and Christians waver in theirs? Forsooth I have brought you a religion bright and pure; and if Moses were alive (today), he would have no choice but to follow me." Ahmad and Baihaqi.

ABU SAID AL-KHUDRI: The Holy Prophet said, "Whoever eats lawfully-earned food and acts upon my *Sunna*, and mankind is safe from any excess on his part, will enter paradise." Thereupon a man said, "O Prophet of God, verily in these times there are many of that description." The Holy Prophet said, "And many such will there be in ages after me." Tirmizi.

ABU HURAIRAH: The Holy Prophet said, "Verily you are in an age

'Mother' is rendered 'step-mother' by commentators, the other being unnatural. I prefer the literal rendering, because in the East it is only an idiom of speech and denotes the filthiest sin imaginable.

106. That is, the conscience of the peoples of Islam will become so drilled and the power of *Iman*, *i.e.*, the urge to choose the right and shun evil will become so strengthened, that they will never willingly agree to a sinful course of action or policy. Evil-doers there may be, but there will always be a body to protest against evil and resist it. The conscience of the Muslim community as a whole cannot go wrong and will never agree to approve of wrongful conduct. The second part of the report points to the repugnance of Islam towards sectarianism.

107. The role of the warrior and his death on the field of battle are small in comparison with the sustained, day-to-day fight with social corruption and the slow, lingering death the social reformer is at times called upon to suffer through social ostracism or persecution. The former has an obvious glory, which is denied to the latter who generally fights in obscurity, and dies unsung and unbespoke.

in which if any of you abandons one-tenth of what is prescribed, he will be ruined; after this there will come a time when he who observes one-tenth of what is now prescribed will be saved."[108] Tirmizi.

ABU UMAMAH: The Holy Prophet said, "No people, who have once found the right way, ever go astray except through disputatiousness." Then he recited this verse (XLIII, 58): "They do not adduce it before thee except by way of disputation; nay, they are a contentious people."[109] Ahmad, Tirmizi and Ibn Majah.

ANAS: The Holy Prophet said, "Torment not yourselves, lest God should torment you. Indeed a people tormented themselves and God punished them for it; and these are what they have left behind in cloisters and monasteries. They invented monasticism which God had not prescribed for them."[110] Abu Daud.

ABU HURAIRAH: The Holy Prophet said, "The Quran consists of five categories: things lawful, things unlawful, clear and positive injunctions, verses which are susceptible of different interpretations, and examples. Therefore consider that lawful which is there declared to be lawful, and that which is forbidden as unlawful; act upon the commandments, accept the allegorical verses as they are, and take warning from the examples." This is the version in *Masabeeh*. Baihaqi's report is about the same.

IBN ABBAS: The Holy Prophet said: Things are of three kinds.

108. The responsibility of the early Muslims was great, because their example was to be the norm for later ages. Also they were just emerging from a state of barbarism and awakening to the life of the spirit, whereas later ages will have before them the spiritual heritage of former generations to lighten their inner life.

109. The Holy Quran says in several places that the worshippers of idols will go to hell along with their idols. The idolators countered it with misplaced logic that as Christians worshipped Jesus in place of God, therefore Jesus too should go to hell. They were told in the verse quoted in the report that their argument was but meaningless disputation, because it was based on formal logic which did not take account of facts, and the facts were that Jesus was in no way responsible for what his followers did, and could not therefore be punished for their sins. It is a human weakness, very common unfortunately in our own country, that people argue on the basis of formal propositions, without caring to analyse the premises or to inquire into facts, which are not mentioned in conversation, but the knowledge of which among straight-thinking people is presumed. People in this part of the world waste half their lives in such interminable but meaningless arguments, and rarely agree on any proposition for the simple reason that they don't mean to. It is this vulgar and ruinous habit which is denounced in the report.

110. Monasticism and monkish practices are strictly forbidden in Islam, as being opposed to its philosophy of life. (See note 87). The perversion of moral values which is the necessary outcome of monasticism is a sufficient punishment in itself; the whole inner life becomes perverted through it.

There is a thing whose being right is obvious; do it. Then there is a thing whose being wrong is also obvious ; shun it. Then there may be a thing whose goodness or badness may be disputable; resign it to God."[111] Ahmad.

SECTION 3

MUAZ BIN JABAL: The Holy Prophet said, "Verily the devil is a wolf to man, like the wolf of goats, who seizes the goat that runs away from the flock, one that becomes separated from the flock and one that stands on the outer ring of the flock. Therefore beware of the mountain caves, and keep with the *Jamaat* and the commonalty."[112] Ahmad.

111. Compare with the following Hadees reported by Bukhari: Noman bin Bashir says he heard the Holy Prophet declare, "The lawful is obvious and the unlawful is obvious, but between them are doubtful matters about which most people cannot decide. Therefore he who guards himself in these doubtful matters saves his religion as well as his honour, while he who falls into such matters is like the herdsman who grazes his cattle so near the reserved pasture that his cattle are likely to stray into it any moment. Behold, every king has a pasture forbidden to the people and the pastures of Allah on the earth are the things forbidden by Him. Behold, there is a piece of flesh in the body of man; if it is healthy, the whole body remains healthy; if it is diseased, the whole body becomes diseased; verily it is the heart."

112. 'Mountain caves' means monasticism. Read also the next report. I have pointed out in notes 87 and 110 above that Islam takes a wholly new view of life and assigns to religion a function wholly different from what it was conceived to be in older religions. Religion is generally supposed to be a man's private affair, a man's personal relation to God, which relation can be served best in the privacy of the home or the cloister, in a mountain cave or the thickness of a forest, rather than in the hurry and bustle of daily life. People retire from the world and devote themselves to the worship of God, to meditation and the counting of beads and austerities and self-mortification. The object is salvation for the individual, of each for himself. It is supposed that the world is an evil place, a place of sin and sorrow and suffering, and the man of religion sees safety for his soul in flight from the world and its affairs, and seeks salvation in the hereafter. Religion has always put its highest good beyond the grave to the neglect and detriment of this world's affairs. In Islam, on the other hand, religion is not merely a private relation between the individual and his Maker. It is rather the relation of man to man and the individual's responsibility before God for the soundness of that relation, and the individual earns his salvation in the hereafter only by assuring salvation to others in the here.

Man is a social being and moral life is a social phenomenon. Man can make moral and spiritual progress only in society. By cutting oneself off from society, by retiring into the thickness of a forest or the solitudes of a mountain, one might make oneself an angel or a beast, but one cannot become a good man, for the spiritual development of man is bound indissolubly with his human surroundings. For this reason Islam conceives of the individual as a member of a society, and all his virtues and vices have reference to the society in which he is placed. By himself he is nothing, just nothing, neither moral nor immoral, neither virtuous nor sinful. His merit is to be measured by the contribution he makes to the com-

ABU ZAR: The Holy Prophet said, "Whoever separates himself even a hand's-breadth from the *Jamaat*, has indeed removed the collar of Islam from his neck." Ahmad and Abu Daud.

MALIK BIN ANAS: The Prophet of God said, "I have left two things amongst you, and you will not stray as long as you hold fast to them; one is the Book of God, the other the *Sunna* of His Apostle." From *Muatta* of Malik. The first link of the chain of its reporters is missing.

GHUDHAIF BIN HARITH AL-SOMALI: The Holy Prophet said, "Whatever heresy is newly invented suspends a corresponding part of my *Sunna*. It is better to hold fast to my *Sunna* than fabricating innovations." Ahmad. Darimy has a similar report from Hassaan.

IBRAHIM BIN MAISARAH: The Prophet of God said, "He who pays respect to an innovator, certainly assists in sapping the foundations of Islam." Baihaqi.

IBN ABBAS said, "Whoever learns the Book of God and follows its teachings, God will guide him and keep him from the ways of error in the world, and protect him on the day of judgment from the evil of his account." Razeen.

IBN MAS'UD: The Holy Prophet said, God has set forth a parable: There is a straight road and two walls, one on each side of it, in which are open doors, and over the doors curtains are hung; and at the top of the road

mon good, and his sins are the injuries he inflicts, directly or indirectly, upon the community to which he belongs.

The individual draws his sustenance, in fact his very life-blood, as well as his weaknesses and vices from the society to which he belongs. If the moral tone of the society to which he belongs is healthy, the individual too will tend to be morally healthy. If the society is morally rotten and vicious, the individual will be just as vicious. His sense of self-preservation will compel him to be so, because if he tries to be otherwise, he will go to the wall; for in a society of thieves it is the honest man who is tarred. In order, therefore, that a man should be able to live a clean and morally healthy life, it is necessary that the society to which he belongs should be clean and morally healthy. And in order that a man should be able to attain to the highest altitude of which his nature is capable, that he should be able to achieve the uttermost of what he can and ought to, he stands in need of a free and well-ordered society. Only a free and mighty society can bring forth a free and mighty manhood, and only good, pure-minded, clean-living, selfless and strong, hard-working men can maintain such a free and mighty society. The man, therefore, who separates himself from the society, stands aloof and takes no interest in its well-being, is a traitor and sooner or later pays the price of his perfidy. Hence the insistence of the Holy Prophet that separation from the body politic of Islam is like removing one's neck from the collar of Islam, because it is a negation of the fundamental purposes of Islam.

is an admonisher who says, "Go straight upon the road and turn not aside;" and above this admonisher is another who says, whenever a person tries to open one of these doors, "O fie! open it not; because if you do, you will fall into it." Then the Holy Prophet explained the parable and said, "Verily the road is Islam; and the open doors are the things which God has forbidden; the hanging curtains are the injunctions of God; the admonisher at the top of the road is the Quran, and the upper admonisher is the admonisher placed by God in the heart of every Momin (believer)." Razeen and Ahmad. Baihaqi relates the same from Nawas bin Sim'an, from whom Tirmizi has also related the same report, but briefly.

IBN MAS'UD says, any one who desires to follow any pattern should follow the pattern of those who are dead; for those who are living cannot be depended upon wholly. By the dead he meant the Companions of the Holy Prophet who were the best among the adherents of Islam, purest of heart and profoundest in (spiritual) knowledge, and the least touched by affectation. They were chosen by God for the companionship of His Prophet and for building up the edifice of His religion. Recognize their excellence, therefore, and walk in their footsteps and hold fast to the best of your ability to their morals and characters; for they were truly on the right path. Reported by Razeen.

JABIR said, verily Omar bin al-Khattab brought a copy of the Torah to the Holy Prophet and said, "O Apostle of Allah, this is a copy of the Torah. The Holy Prophet remained silent, while Omar began to read it, and the face of the Holy Prophet changed, when Abu Bakr said, "(Your mother lose you) do you not see what is in the Holy Prophet's face? Then Omar looked at the face of the Prophet and said, "God protect me from the anger of God and His Prophet; we are satisfied with this that God is our cherisher and Islam is our religion, and Muhammad our Prophet." The Holy Prophet said, "By Him in whose hand is the life of Muhammad, were Moses to appear among you, you would follow him and leave me; in that case you would certainly stray away into error; for if Moses had been alive today and found my prophetical ministry, he would have followed me."[113] Darimy.

113. The report is meaningless; for if Moses had followed the Holy Prophet, how could the latter's followers go over to the former? Also, the Hebrew scriptures, as reported in a Hadees above and also known otherwise, were in Hebrew and in the safe custody of the Jewish Rabbis, non-Jews not being permitted to handle them. Wherefrom then did Omar get a copy of the Torah and how did he manage to read it, when he did

JABIR: The Holy Prophet said, "My words cannot annul the word of God, but the Word of God can annul mine, and one revelation of God may abrogate another."[114]

IBN OMAR: The Holy Prophet said, "Some of my traditions rescind others like the Quran."[115]

ABU THALABAH AL-KHUSHANI: The Prophet of God said, "Verily God has enjoined some duties; abandon them not; and He has forbidden some things; do not go near them; and He has appointed certain bounds, do not transgress them; and He has not spoken expressly of some things, the omission not being due to forgetfulness (*i.e.*, it was purposeful), therefore do not debate about them." The last three reports are from Darqutni.

not know Hebrew at all? Only one Muslim is reported to have learnt Hebrew at the special suggestion of the Holy Prophet for purposes of correspondence. The report is therefore false and seems to be the manufacture of a Jew.

114. The Quran is prior to Hadees. Where a Hadees is in clash with the Quran, it should be abandoned at once as spurious. In one revelation abrogating another the reference is to II, 106, where, however, by the revelation abrogated by the Quran are meant the scriptures revealed before Islam.

115. These cannot be the words of the Holy Prophet who certainly could not speak of his own words as "traditions". It is the opinion of some theologian which has been put into the mouth of the Holy Prophet.



BOOK THE SECOND

ON

KNOWLEDGE

KNOWLEDGE

SECTION I*

ABDULLAH BIN AMR: The Prophet of God said, "Reach out my message, even though it were one verse, and there is no harm if you narrate from the history of the Israelites as well. But whoever deliberately lies about me, let him seek his abode in hell."[116] Bukhari.

SAMURAH BIN JUNDUB and MUGHEERAH BIN SH'UBAH: The Holy Prophet said, "He who relates a saying as coming from me, knowing it not to be so, will be of the liars." Muslim.

MUAVIAH: The Holy Prophet said, "He whom Allah desires to favour, He gives him the understanding of religion. I am but the distributor (of divine knowledge); the giver is God." Both agree.

ABU HURAIRAH: The Holy Prophet said, "Men are mines like the mines of gold and silver; the good in ignorance are the good in Islam, if they understand it." Muslim.

IBN MAS'UD: The Holy Prophet said, "If envy were proper, two persons would be the fittest objects of it: one is the man whom God has given riches and the power to spend the same in the service of truth, and the second is the man whom God has granted wisdom with which he judges and which he teaches to others." Both agree.

*This Book has only one chapter divided as usual into three sections.

116. The Hadees is composite and consists of three independent traditions. The word آية in the original is generally understood to mean a short pithy utterance of the Holy Prophet himself, and the commentators take it for an exhortation to propagate the knowledge of Hadees. To me it looks to be a somewhat forced interpretation, for the word آية generally applies to a verse of the Quran, and I have rendered it accordingly. The third part is one of the most authentic traditions extant, and, it is said, is reported through no less than sixty-two channels. The Holy Prophet came as the last Messenger of God and the exemplar for all mankind, and his words and actions were to become the law for the world till the end of time. It was, therefore, essential that his words should be reported faithfully. It is for this reason that greater care has been bestowed upon compiling the traditions concerning the Holy Prophet than has been done in the case of any other man in history, and an elaborate apparatus of criticism has been evolved to test the genuine from the false. The second part is of doubtful authority. Popular preachers do occasionally draw upon Jewish sacred history to garnish their discourses; but the practice has done immense harm to Islam. This part of the report betrays a Jewish origin without doubt.

ABU HURAIRAH : The Holy Prophet said, " When a man dies, merit ceases further to accrue from his actions, except from three, *viz.*, a charity which continues after his death ; secondly, knowledge by which men continue to benefit ; and thirdly, good children who pray for him." [117] Muslim.

ABU HURAIRAH: The Holy Prophet said, "He who relieves a believer from distress in this world, God will relieve him of distress on the day of resurrection ; he who does good to the indigent, God will do good to him in the world and in the hereafter ; he who conceals the faults of a Muslim,[118] God will conceal his faults in the world and in the hereafter. God helps a person as long as the person helps his brother Muslim. He who enters upon a journey in search of knowledge, God makes easy for him on that account the road to paradise. No people assemble in mosques to read the book of God and teach the same to one another, without spiritual comfort descending upon them ; the grace of God covers them, and angels compass them about, and God reckons them among those who are near to Him. And he who is neglectful of good works, his (high) birth will not avail him." Muslim.

ABU HURAIRAH : The Holy Prophet said : Verily the first person to be judged on the day of resurrection will be a martyr who will be brought (into the presence of the Almighty). Then God will make known to him the blessings which were conferred on him in the world, so that he will recognise them. God will then say, " What did you do in return for them ? " He will reply, " I fought in Thy cause and died a martyr." God will say, " You lie ; you fought in order that people might call you a hero, and you got what you desired." He will then be ordered to be dragged upon his face and thrown into hell. Then a man will be brought (into the divine presence) who acquired knowledge and taught it to others and read the Quran. He will be informed of the favours he had received and will recognise them. He will be asked what he had done in return for them. He will say, " I acquired learning and taught it and read the Quran to please Thee." God will reply, " You lie ; for you acquired learning in order that people might call you learned, and you read the Quran that you might be known as a *Qari* (an expert reader of the Quran), and you obtained your desire." He will then be ordered

117. It is the duty of parents so to bring up their children that they may be a blessing to the society or country to which they belong and thereby a source of blessing to their own parents.

118. Sins of a private nature are meant. If such concealment is injurious to public welfare, it can hardly be called a virtue.

to be dragged upon his face and thrown into hell. Then a man will be brought, whom God has granted abundance and every kind of wealth. He will be told of the favours he had received, until he acknowledges them. He will then be asked what he had done in return for them. He will say, "I spent my wealth to please Thee in all those ways in which Thou lovest that wealth be spent." God will say, "You lie; you spent your money that people might extol your liberality, and so they did." He will then be ordered to be dragged upon his face and thrown into the fire.[119] Muslim.

ABDULLAH BIN AMR: The Prophet of God said, "Verily God does not take away knowledge from men but by taking away the learned; so that when no learned man remains, the people will take the ignorants for their leaders. Causes will be submitted to them for decision, upon which they will pass judgment without knowledge; so they will err themselves and lead others into error." Both agree.

SHAQEEQ relates, Abdullah bin Mas'ud used to deliver sermons before the people every Thursday, and a man said to him, "O father of Abdur Rahman, I wish you gave us sermons every day." He said, "By no means. I will not do it, because I hate to annoy you. Verily I give lectures now and then, as the Holy Prophet did from fear lest it should become burdensome to us." Both agree.

ANAS relates, when the Holy Prophet said something, he would repeat it three times in order that people might grasp it well; and when he came to a people, he would greet them three times. Bukhari.

ABU MAS'UD ANSARI: A person came before the Holy Prophet and said, "Verily my camel is tired; give me another." The Prophet said, "I have not one (or anything with which to buy one)." A person said, "O Apostle of Allah, shall I direct him to one who will give him a camel?" He said, "For him who directs (one) towards good is a reward equal to that of the doer of the good." Muslim

119. A close scrutiny of motives (see note 3) is most essential to true righteousness, and is the hardest to attain; for as Iqbal says:

ہوس چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں

"Desire creates secret pictures in the heart." A soldier who fights for the love of glory without regard to the cause for which he fights, the scholar who writes books or delivers lectures for fame and is lost in the night of his own inferiority complex, and the man of money who spends in charity in order to be known or to establish his credit in the market, get all they desire in this world. Their true aim is not the service of God, it is rather to serve themselves; therefore they must not expect any favour from God.

JABIR: We were with the Holy Prophet in the forenoon, when some people came naked, their bodies wrapped in blankets or sheets, with swords hanging from their necks. Most or perhaps all of them were of the tribe of Mudar. The Holy Prophet changed colour when he saw their famished looks; he went into his house (to get something for them) and (not finding anything) came out and gave the word to Bilal, who sounded the call to prayer and said the *Aqama.* Then the Holy Prophet led the prayer, after which he delivered a sermon, in the course of which he recited the verse: "O men, fear your Lord Who createp you from one spirit and created its mate of the same kind, and spread from these two many men and women; and fear Allah in Whose name you take one another as man and wife, and the ties of relationship; surely Allah is ever watching you "(IV, I), and verse 18 from the *Sura* called *Al-Hashr*: "O you who believe, fear Allah, and let every soul consider what it has sent on for the morrow," and added, "Let every man give in charity of his *dinars* (gold coins) and his *dirhams* (silver coins), of his clothing, of his measure of wheat or dates, even if one can afford only half a date." Thereupon came a man from among the Ansar carrying a bag (of coins) which he could hardly carry in his hand. After him came others, one after the other, until I saw two heaps of food and clothes. And I observed the face of the Holy Prophet shine (with joy) as if it were mounted with gold; and the Holy Prophet said, "Whoever sets a good example in Islam, he shall have his reward as well as a reward equal to the rewards of those who follow his example without their rewards being lessened in the least bit; and whoever sets a bad example, upon him shall be the evil burden of it as well as the evil burdens of those who follow his example, without their own burdens being lessened thereby in the least bit." Muslim.

IBN MAS'UD: The Holy Prophet said, no person is slain unjustly, but a part of the sin of the murder is written to the account of the first son of Adam (Cain), as he was the first to set the example of murder. Both agree.

SECTION 2

KATHEER IBN QAIS: I was sitting with Abu Darda' in a mosque at Damascus, when a man came and said, "O Abu Darda', verily I have come to you from Medina for a tradition which I have heard you relate from the Prophet of God, and I am not come on any other account." He said, "Verily I heard the Prophet of God say: He who treads the path of knowledge, God makes him tread a road that leads to paradise; and verily the angels spread the wings rejoicing over him who seeketh knowledge, and everything in heaven and

on earth and in the depths of the sea asks grace for a scholar; verily the superiority of a learned man over a worshipper[120] is like that of the full moon over all the stars. Indeed, the learned are the heirs of the prophets. The prophets leave no heritage of gold or silver; their heritage is nothing but knowledge. Whoever therefore receives this heritage, his portion is indeed great." Ahmad, Tirmizi, Abu Daud, Ibn Majah and Darimy. Tirmizi calls the reporter Qais bin Katheer.

ABU UMAMAH BAHILI: Mention was made in the presence of the Holy Prophet of two persons, one of them a devotee and the other a man of learning. The Holy Prophet said, "The learned man is superior to the devotee as I am to the lowest among you," and added, "God blesses, and His angels and the denizens of the heavens and the earth, even to the ants in their holes and the fish most certainly pray for those who teach men what is good." Tirmizi.

ABU SAID AL-KHUDRI: The Prophet of God said (to his Companions), "Verily mankind shall follow you, and men will come to you from all the quarters of the earth to seek understanding in religion. So when they come, enjoin upon them the good." Tirmizi.

ABU HURAIRAH: The Holy Prophet said, "The word of wisdom is the lost property of the wise man. He has a better right to it (than anybody else) wherever he finds it." Tirmizi and Ibn Majah. Tirmizi says, it comes through only one chain of reporters, and one reporter in the chain Ibrahim bin Fazl is weak.

IBN ABBAS: The Holy Prophet said, "One learned man is harder on the devil than a thousand (ignorant) worshippers."[121]

ANAS: The Holy Prophet said, "Acquisition of knowledge is a divine prescription for every Muslim man (and Muslim woman,) and to instruct in knowledge those who are unworthy of it is like putting garlands of pearls, jewels and gold on the necks of swine."[122] Ibn Majah. Baihaqi reports

120. The benefit of devotions is confined to the devotee's person, whereas the benefits of science and learning spread far and wide. Islam stands for the growth of society as a whole and measures virtue only by that standard, and it condemns the monastic way of life as being based on selfishness and on a wrong view of life.

121. Intellectual development is as essential for religious piety as prayers and devotional exercises; for it requires intelligence and knowledge to distinguish between good and evil.

122. If the Hadees contained only the word 'Muslim', it would apply equally to Muslim women. The latter part which speaks of garlands of pearls on the necks of swine, though a sound piece of worldly wisdom, is yet unlike the Holy Prophet and cannot be

it only up to 'Muslim' and says the text of this Hadees is well-known, but that its reporters are all weak.

ABU HURAIRAH: The Holy Prophet said, "Two qualities are never found together in a hypocrite: goodness of conduct and enlightenment in respect of religion." Tirmizi.

ANAS: The Holy Prophet said, "He who goes abroad in search of knowledge is in the path of God till he returns." Tirmizi and Darimy.

SAKHBARAH AL-AZDI: The Holy Prophet said, "He who seeks knowledge, it atones for his former sins." Tirmizi and Darimy. The former calls it weak.

ABU SAID AL-KHUDRI: The Holy Prophet said, "A believer is never satiated with hearing good, until he dies and goes to paradise."[123] Tirmizi.

ABU HURAIRAH: The Holy Prophet said, "Whoever is questioned about a matter of knowledge, and he knows it, but conceals it, he will be bridled with a rein of fire on the day of resurrection." Ahmad, Abu Daud, Tirmizi and Ibn Majah, the last reporting it from Anas.

K'AB BIN MALIK: The Holy Prophet said, "Whoever seeks knowledge to emulate the learned or to dispute with the ignorant or to attract the notice of mankind thereby, God will make him enter hell." Tirmizi. Ibn Majah reports the same from Ibn Omar.

ABU HURAIRAH: The Holy Prophet said, "Whoever acquires knowledge by which men seek the pleasure of Allah, but he acquires it only to gain worldly ends, will not get even the odour of paradise on the day of resurrection." Ahmad, Abu Daud and Ibn Majah.

IBN MAS'UD: The Holy Prophet said, "May God rejoice the man who has heard my words, and remembered them, and preserved them in his heart, and conveyed them (to others); for sometimes the bearer of a word of wisdom does not understand it, and sometimes the bearer, though he understands, carries it to one who understands it better. There are three things in which the heart of a Muslim does not deceive: acting purely for Allah, giving good counsel to Muslims and standing steadily by the community, for their prayers encompass them all around." Shafii and Baihaqi. Ahmad, Tirmizi, Abu Daud, Ibn Majah and Darimy report it from Zaid bin Thabit, except that Tirmizi and Abu Daud do not speak of the "three things."

genuine. It betrays Christian influence. Matthew (VII, 6) reports Jesus preaching in his famous Sermon on the Mount: "Give not that which is holy unto the dogs, neither cast your pearls before the swine."

123. In other words, acquire knowledge from the cradle to the grave.

IBN MAS'UD: I heard the Holy Prophet say, "May God rejoice the man who heard something from me and conveyed it (to others) just as he had heard it; for sometimes the one to whom something has been thus conveyed remembers it better than the one who heard it." Tirmizi and Ibn Majah. Darimy reports the same from Abu Darda'.

IBN ABBAS: The Holy Prophet said, "Abstain from relating traditions from me unless you know them for certain; for whoever deliberately tells lies upon me, let him seek his abode in hell." Tirmizi. Ibn Majah reports the same from Ibn Mas'ud and Jabir, but omits the first half of this tradition.

IBN ABBAS: The Holy Prophet said, "Whoever interprets the Quran by his own opinion,[124] (according to another report, whoever interprets the Quran without knowledge), let him seek his abode in hell." Tirmizi.

JUNDUB: The Holy Prophet said, whoever interprets the Quran by his own understanding and chances to arrive at the correct meaning, still he has erred. Tirmizi and Abu Daud.

ABU HURAIRAH: The Prophet said, "To create conflict between the verses of the Quran amounts to disbelief." Ahmad and Abu Daud.

AMR BIN SHUAIB reports from his father and the latter from his father: The Prophet of God heard of a people who disputed with one another in respect of the Quran, and he said, "The men of former times were not destroyed but for debating in this manner, hurling parts of the Book of God against other parts, whereas the Book of God was revealed so that one part confirms the others. Therefore do not falsify parts of the Book by bringing others into clash with them. So recite what you understand, and leave what you fail to understand to one who knows it." Ahmad and Ibn Majah.

IBN MAS'UD: The Holy Prophet said, "The Quran was revealed in seven dialects; every one of its verses has an apparent meaning and an inner meaning; and every limit has its exposition."[125] Reported in *Sharh-us-Sunna.*

124. One can interpret the Quran by one's own understanding, and the Quran exhorts the reader to ponder. Obviously, therefore, the Hadees does not forbid *ijtihad* by those who are competent by their learning, experience and enlightenment to exercise the right of *ijtihad* or independent decision by one's own opinion. As the commentators explain, the prohibition applies to those who try to interpret single verses by themselves without reference to the rest of the Quran in order to prove some private thesis of their own. Cp. the report of Abu Hurairah next following, which forbids the interpretation of the Holy Quran in a way that one verse comes into clash with another. Compare also the Holy Quran (III, 6 and XXX1X, 23) which shows that the Book is consistent in itself, one part of it being in harmony with others, and in any interpretation of the Holy Quran this internal harmony should never be lost sight of.

125. 'Dialects' mean the different ways of pronouncing words, prevalent in the

ABDULLAH IBN AMR: The Holy Prophet said, "(Religious) knowledge consists of three things: the decisive verses[126] and the well-established *Sunna* and prescriptions rightly deduced from the two. What is besides them is superfluous." Abu Daud and Ibn Majah.

AUF BIN MALIK: The Holy Prophet said, "None preaches except the 'Emir' or one appointed or a haughty one."[127] Abu Daud. Darimy reports it from Amr bin Shuaib, he from his father and the latter from his father, and substitutes 'a hypocrite' for 'a haughty one.'

ABU HURAIRAH: The Holy Prophet said, "When a judgment is pronounced without knowledge, the sin of it rests upon the man who gives the decision; and whoever gives some advice to his brother in some matter, knowing that the right counsel is something else, he acts perfidiously towards him." Abu Daud.

MUAVIAH: Verily the Holy Prophet forbade misleading. Abu Daud

ABU HURAIRAH: The Holy Prophet said, "Learn the prescriptions (of religion) and the Quran, and teach others, because I am near my departure.' Tirmizi.

ABU DARDA': We were sitting with the Prophet of God, when he raised his eyes towards heaven and said, "The time is come when knowledge will be taken from men,[128] and they will not be able to command any of it." Tirmizi.

ABU HURAIRAH: One of the things I know of the Holy Prophet is this that he said, "Certainly God will raise among this people, at the head of every hundred years, one who will renew for them their religion."[129] Abu Daud.

various tribes of Arabia. When authorised copies for distribution were prepared in the reign of Osman the third Caliph, the Quraishite style of orthography was adopted and thereby uniformity was established throughout the Muslim world. 'Every limit has its exposition' means there is no problem which has not its solution.

126. 'Decisive verses' means the Holy Quran.

127. 'Emir' means the ruler or the representative of a ruler. According to this Hadees the right of preaching vests either in the ruler or those appointed or licenced by him for the purpose. Nobody else is allowed. This Hadees justifies the regulation of Republican Turkey where no preacher who is not licenced for the purpose is allowed to preach. The rule is wholesome insofar as it prevents the ignorant Mulla or the irresponsible demagogue from spreading corruption among the people. Among the "appointed" commentators also count those who feel themselves called, an inspired reformer for instance, or a saintly or a learned person well-known for his learning and piety.

128. 'Knowledge' here means divine revelation which ceased with the Holy Prophet.

129. This Hadees forms the basis of the so-called Ahmadiyya doctrine. It is reported by Abu Daud alone, whose authority ranks the lowest among the six 'trustworthy' colleç-

IBRAHIM BIN ABDUR REHMAN UZRI: The Holy Prophet said, "The righteous ones in every subsequent generation will bear this knowledge, whereby they will remove the corruptions of the inordinate ones and the falsehoods of the liars and interpretations of the ignorant." Baihaqi.

SECTION 3

HASAN BASRI reports without naming his authority: The Holy Prophet said, "He who dies while seeking knowledge in order to revive Islam with it, will be separate from the prophets in paradise only by one degree." Darimy.

HASAN reports in the same manner: The Holy Prophet was asked respecting two men of Israel as to which of them was the better man: one was a learned man who said the prescribed prayers, after which he would sit down and teach people the good; the other was a devotee, who fasted the whole day, and prayed the whole night. The Holy Prophet said, "The man of learning

tions of Hadees, and its authenticity has been severely questioned. The reformer commissioned by God Himself must be an inspired man. Two questions rise: Why should the gift of inspiration or revelation be tied to the head of a century? And does God Almighty use our calendar that exactly at the head of a century He raises a reformer? The historical process is far from being so mathematical as this Hadees would make out. Had God Almighty really made such an exact provision for the benefit of the Musalman peoples, their history would have been one of unbroken power and prosperity, whereas as a matter of fact it has been quite the other way about for several centuries. Continued prosperity inevitably leads to moral corruption; it kills the initiative, softens the fibre and puts a stop to all progress, whereas the natural destiny of man is that he should struggle; for only by continuous struggle can he maintain his moral health. This is also the teaching of Islam embodied in the law of Jihad. Intervention in their affairs by Providence at regular intervals of one hundred years would be but a negation of the natural law of Jihad. The idea of an inspired reformer appearing at the head of every century seems to have been suggested by the history of the Israelites, among whom prophets appeared frequently. But the doctrine of the finality of prophethood in Islam, coupled with the claim of the Holy Quran to be a complete book of guidance in all matters of religion and morality for all ages to come capable of revival by its own inner power, makes such divine interference unnecessary. The Quran has placed the destiny of its followers in their own hands for their own good, and the advent of divinely commissioned reformers would be but a negation of this most beneficial ordination. Of course, it is not meant that reformers have not risen and will not rise in future among the Muslims. Only, such reformers can have no divine authority behind them, because such authority would be a negation of the finality of prophethood. Reformers have risen and will rise among Muslims; their advent is but a proof of the inner vitality of Islam. But their advent has nothing to do with the head of any century. The Hadees is opposed to the spirit and purposes of Islam and must therefore be abandoned as spurious. The Hadees next following, which speaks of the presence of a body always among the Muslims to uphold the faith, thereby rendering the advent of a specially commissioned reformer superfluous, also contradicts it.

who says the prescribed prayers, then sits down and teaches people the good, stands as high above the devotee, who fasts the whole day and prays the whole night, as I do above the meanest among you."[130] Darimy.

ALI IBN ABI TALIB: The Holy Prophet said, "That man well-grounded in the knowledge of religion is excellent, who when men have need of him, benefits them, and if he is neglected, he makes his self have no need of them."[131] Razeen.

IKRAMAH relates that Ibn Abbas said, "Lecture to the people once a week every Friday; if you consider it too little, then twice; and if you wish more, then three times; but do not let the Quran become a vexation to the people. And let me not find you coming to a people, while they are talking among themselves, and begin lecturing to them and interrupt them in their conversation and so annoy them. Instead, keep silent, and when they ask you and show an inclination for it, lecture to them. And abandon rhyme in supplications, because I have never known the Holy Prophet or his Companions do it." Bukhari.

WATHILAH BIN AL-ASQ'A: The Prophet of God said, "Whoever seeks knowledge and finds it, will get two[132] rewards; if he fails to attain it, then only one reward." Darimy.

ABU HURAIRAH: The Holy Prophet said, "There are some actions whose merits and rewards accrue to a believer even after his death, among them being knowledge which he learnt and disseminated (among others), and virtuous children whom he leaves behind, and the bequest of the Quran, and a mosque or a house for travellers which he built, and a canal which he dug, and the portion which he laid aside out of his property for charity in his lifetime while in sound health—the merit of this too reaches him after his death." Ibn Majah and Baihaqi.

'AYESHAH: I heard the Prophet of God say, "Verily God the Almighty, the Exalted, has revealed to me: Whoever pursues the path of knowledge, I will make easy for him the road to paradise; and him whose two eyes I have taken away, I will give paradise in exchange for them; and excessive knowledge is better than excessive praying; and the root of religion

130. The Hadees shows how Islam is opposed to the monastic view of life. Religion is for life and all that 'life' stands for. But the man who withdraws himself from this life withdraws himself practically from the orbit of religion as well. Religion is for the world and not for the cloister which Islam repudiates.

131. That is, knowledge must not be prostituted to the ends of material greed, nor should a scholar seek notoriety.

132. The other reward being knowledge itself.

is refraining from things unclean and forbidden." Baihaqi.

IBN ABBAS said: "Studying and teaching knowledge one hour in the night is better than praying the whole night." Darimy.

ABDULLAH IBN AMR: Verily the Prophet of God came upon two assemblies sitting in his mosque, one of them employed in prayer, the other discoursing on knowledge. He said: Both are virtuously employed, but one of them is more excellent than the other; for these pray and seek the pleasure of Allah; if He pleases, He will grant them (what they are praying for); if not, He will withhold it. But the others learn knowledge and instruct the ignorant. Therefore they are the more excellent. And I was not sent but as a teacher. So saying the Holy Prophet sat down in the assembly of knowledge. Darimy.

ABU DARDA': The Holy Prophet was asked, "What is the degree of knowledge, which when attained makes a man learned (in religion)?" He said, "He who remembers and carries to my people forty traditions pertaining to their religion, God will raise him on the day of resurrection amongst the learned, and I will be his intercessor and a witness to his piety." This is the report of Baihaqi, who quotes Imam Ahmad bin Hanbal to the effect that the text of this report is current among people, but it has no chain of reliable reporters.[133]

ANAS BIN MALIK: The Holy Prophet said (to his Companions), "Do you know who is the most generous in charity?" They said, "Allah and His Apostle know best." He said, "God is the greatest giver of all; after Him of the children of Adam I am the greatest benefactor (of humanity), and after me the most beneficent is he who acquires knowledge and disseminates it; he will come on the day of resurrection singly, like a prince (or like a host)." Baihaqi.

ANAS BIN MALIK: The Holy Prophet said, "There are two avaricious ones who are never satisfied: one avaricious of knowledge, whose thirst for knowledge is never quenched, and the other avaricious of the world, whose hunger is never appeased." Baihaqi.

AUN BIN ABDULLAH relates that Abdullah bin Mas'ud said, "There are two avaricious persons who are never content; the man of learning (or science) and the worldly man. But the two are not equal; the man of knowledge increases in submission to God, while the man of the world increases only in rebellion. Abdullah then recited this verse: "Nay, man is surely rebellious when he sees himself free from want." (XCVI, 6, 7).

133. Scholars look askance at this report in view of the well-established fact that the Holy Prophet forbade the writing down of his speeches lest such writings should get mixed up with the Holy Quran.

Concerning the others he cited the verse: " Surely those only of His servants who are possessed of knowledge fear Allah " (XXXV, 28). Darimy.

IBN ABBAS: The Holy Prophet said, " Verily some persons from among my people will acquire the knowledge of religion and read the Quran, and will say, we will go to the great ones and partake of their world, and retire from them with our religion. But it cannot be; as nothing can be gathered from thorn trees except thorns, in like manner nothing can be gathered from the society of the great except—Muhammad bin Sabbah said—the same, that is, sin and vice."[134] Ibn Majah.

ABDULLAH BIN MAS'UD: Verily the people of knowledge, if they preserve it and give it to those who are worthy of it, will most certainly be chiefs of the people of their age by virtue of it. But they give it to the worldly people to attain thereby some portion of their world; so they become despised in their eyes. I heard the Holy Prophet say, " Whoever centres all his thoughts on one object, *viz.*, the thought of the hereafter, God will supply him with a sufficiency of worldly necessaries; and he whose whole distraction is worldly ends, God does not care in what wild of the world he perishes." Ibn Majah. Baihaqi reports the above quoted speech of the Holy Prophet from Ibn Omar.

A'AMASH: The Holy Prophet said, " The calamity of knowledge is forgetfulness, and its loss is speaking of it to the unworthy."[135] Darimy.

SUFIAN: Verily Omar Ibn al-Khattab asked K'ab: "Who are the learned?" He said, " Those who practise what they know." Omar said, " What is it that drives out knowledge from the hearts of the learned." He said, " Avarice". Darimy.

AHWAS BIN HAKIM reports from his father: A man asked the Holy Prophet about evil. He said, " Don't ask me about evil; ask me instead about righteousness." And he repeated this three times; after which he said, " Behold, the most evil among men are the bad among the learned, and the most virtuous of the virtuous are the virtuous among the learned." Darimy.

ABU DARDA': The worst of men in the sight of Allah on the day of judgment will be the men of learning whose knowledge has not benefited any man. Darimy.

134. The report does not seem to accord well with the general attitude of the Holy Prophet who never condemned wealth outright, and for this reason must be considered as doubtful, though it is also true that knowledge prostituted to capitalistic ends generally leads to corruption.

135. Doubtful. See note 122.

ZAID IBN HUDAIR: Omar Ibn al-Khattab said to me, "Do you know what saps the foundations of Islam?" I replied no. Omar said, "The lapses of the learned, the disputations of the hypocrite in respect of the Book of God and the rule of sinful leaders sap its foundations." Darimy.

HASAN BASRI: Knowledge is of two kinds: there is knowledge in the heart (*i.e.*, inner enlightenment), this is the knowledge that benefits; and there is the knowledge on the tongue, which is a proof in God's hands against the children of Adam. Darimy.

ABU HURAIRAH: I (received and) keep two vessels (*i.e.*, two kinds of knowledge) from the Apostle of Allah. One of them I have spread among you; but as to the other, if I were to make it public, this throat (*i.e.*, his own) will be cut.[136] Reported by Bukhari.

ABDULLAH BIN MAS'UD: O ye men! whoever knows any thing, let him speak of it; and whoever does not, let him say God knows best, because this too is of knowledge that one should say about a thing one does not know that God knows best, as God says to His Prophet: "Say, I do not ask you any reward for it, nor am I of those who affect"[137] (XXXVIII, 86). Reported by both Bukhari and Muslim.

IBN SEEREEN: Verily this knowledge is (the knowledge of) religion; therefore see from whom you receive your religion.[138] Muslim.

HUZAIFAH: O ye reciters of the Quran! keep to the straight path, for you have been given a very great precedence; and if you stray to the right or left, verily you will stray away very far.[139] Reported by Bukhari.

ABU HURAIRAH: The Holy Prophet said, "Seek the protection of God from the Well of Sorrow." The Companions said, "O Prophet of God, what is the Well of Sorrow?" He said, "It is a valley in hell, from which hell itself prays for protection four hundred times a day." They said, "O Messenger of Allah, who will enter it?" He said, "The readers of the Quran who

136. Probably he meant esoteric knowledge which is above the comprehension of common people.

137. That is, I do not say things of myself. But the verse does not appear to have much connection with the report, which however contains a very sound piece of advice. When one does not know any thing, one ought to confess one's ignorance honestly instead of misleading people with answers which the speaker knows to be wrong.

138. That is, see that the men from whom you receive the Hadees traditions are reliable and conscientious men.

139. The responsibility that lies upon the shoulders of religious teachers is indeed very great. A religious preacher who himself leads a questionable life will, more often than not, destroy the faith of those who know him, and men are frequently driven to denial of God and goodness by the spectacle of their lives.

are hypocritical in their actions." Tirmizi. Ibn Majah reports the same, but adds, "Verily the most hateful in the eyes of God are those readers who visit the rulers.[140] Muharibi explains that oppressive rulers are meant.

ALI IBN ABI TALIB: The Holy Prophet said, "There will come a time upon mankind, when nothing will remain of the Quran except its custom. Their mosques well be full, but destitute of guidance; their learned men will be the worst people under heaven; and contention and strife will issue from them, and it will return upon themselves." Baihaqi.

ZAID IBN LABEED. The Prophet of God spoke of something and said, it will happen when knowledge vanishes. I said, "O Apostle of Allah, how will knowledge vanish, since we read the Quran and teach it to our children, and our children will teach to their children, to the day of resurrection?" The Holy Prophet said, "(May your mother weep over you) O Zaid, I thought you were one of the most intelligent men in Medina. Do not these Jews and Christians read the Torah and the Gospel? But they do not act upon them at all." Ahmad, Ibn Majah and Tirmizi. Darimy reports the same from Abu Umamah.

IBN MAS'UD: The Holy Prophet said to me, "Acquire knowledge and teach it to the people; learn the obligatory prescriptions and teach them to the people; learn the Quran and teach it to men; for verily I am a man who will depart this life, and knowledge will also be taken hence and contentions will appear to such a pitch that two persons will disagree respecting an obligatory prescription and will not find one who might decide between them." Darimy and Darqutni.

ABU HURAIRAH: The Holy Prophet said, "That knowledge from which no benefit is derived is like a treasure, from which no charity is bestowed in the path of God." Ahmad and Darimy.

140. The bearer of the Quran should be a living protest against all tyranny and oppression. If on the other hand he aids it, he becomes in effect a denier and scoffer of the Quran.

BY THE SAME AUTHOR

THE GREAT PROPHET

A Short Life of the Holy Prophet

PRESS OPINIONS

Dewan Bahadur Dr. Sir R. Venkata Ratnam Naidu : Narrated in a lucid manner with considerable skill.

The Hindu (Madras) : A concise and vivid account.

The Ma-arif : Well planned.

The Servant of India (Poona) : The language of the book is simple and the narrative natural.

The Indian Nation (Patna) : Admirably clear and lucid style.

The Star (Allababad) : Mr. Durrani's work bears the distinction of brevity with comprehensiveness.

The Light : Mr. Durrani's work constitutes an original contribution and brings freshness to an otherwise beaten subject.....It is a complete picture..... The book touches upon every phase of the Prophet's life.

The Muslim Outlook : Shows thorough mastery of the subject.

The Inqilab : Brief but lucid and comprehensive.

The Siyasat : The style is lucid and forceful.

The Eastern Times : A vivid picture.

Cr. 8vo, Pages 166, Price 12 annas, postage extra.

★

THE LAST PROPHET

Is the Islamic doctrine of the Finality of Prophethood compatible with evolution ? Can the teachings promulgated 13½ centuries ago meet the requirements of the modern age and the ages to come ? "The Last Prophet" answers these questions.

Dr. Sir Muhammad Iqbal : Mr. Durrani has made a unique effort in this essay to prove the Finality of Prophethood in Islam. I think by virtue of his love for the Holy Prophet and his study of Islamic literature he is well fitted to write a Life of the Holy Prophet from a new angle of vision.

Cr. 8vo, Pages 128, Re. 1, postage extra

TABLIGH LITERATURE COMPANY

THE TRUTH

A Weekly Journal of Religion and Social Reform

EDITED BY

F. K. KHAN DURRANI

The Ma-arif (Azamgarh) says: "So fearless in its outspoken truthfulness that after the late Maulana Muhammad Ali it seemed vain to expect from any other pen. Its opinions on the social and economic problems of the Musalmans are also sound and weighty. The language is so fine that one begins to suspect as if English were the editor's mother tongue."

Mr. M. A. Jinnah: "A very powerful exponent of the Muslim point of view."

Yearly Rs. 4. Foreign 9 shillings.

THE TRUTH

66, Railway Road - - Lahore

★

A STUDY OF IQBAL

An exhaustive study of Dr. Sir Muhammad Iqbal's poetry, especially with reference to his doctrine of *Khudi* and his social and political philosophy. The whole world admires Iqbal, but it is a rare one who understands him. This work will "unveil" him to all who can read simple English.

IN PREPARATION

TABLIGH LITERATURE COMPANY

66, Railway Road - - - - - - Lahore

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohammad Sadiq, and published by F. K. Khan Durrani from the office of the Tabligh Literature Co., 66 Railway Road, Lahore